MEDITATIONS and VOWES Diuine and Morall.

Serving
For direction in Christian and Ciuill practise.

Diuided into two Bookes:

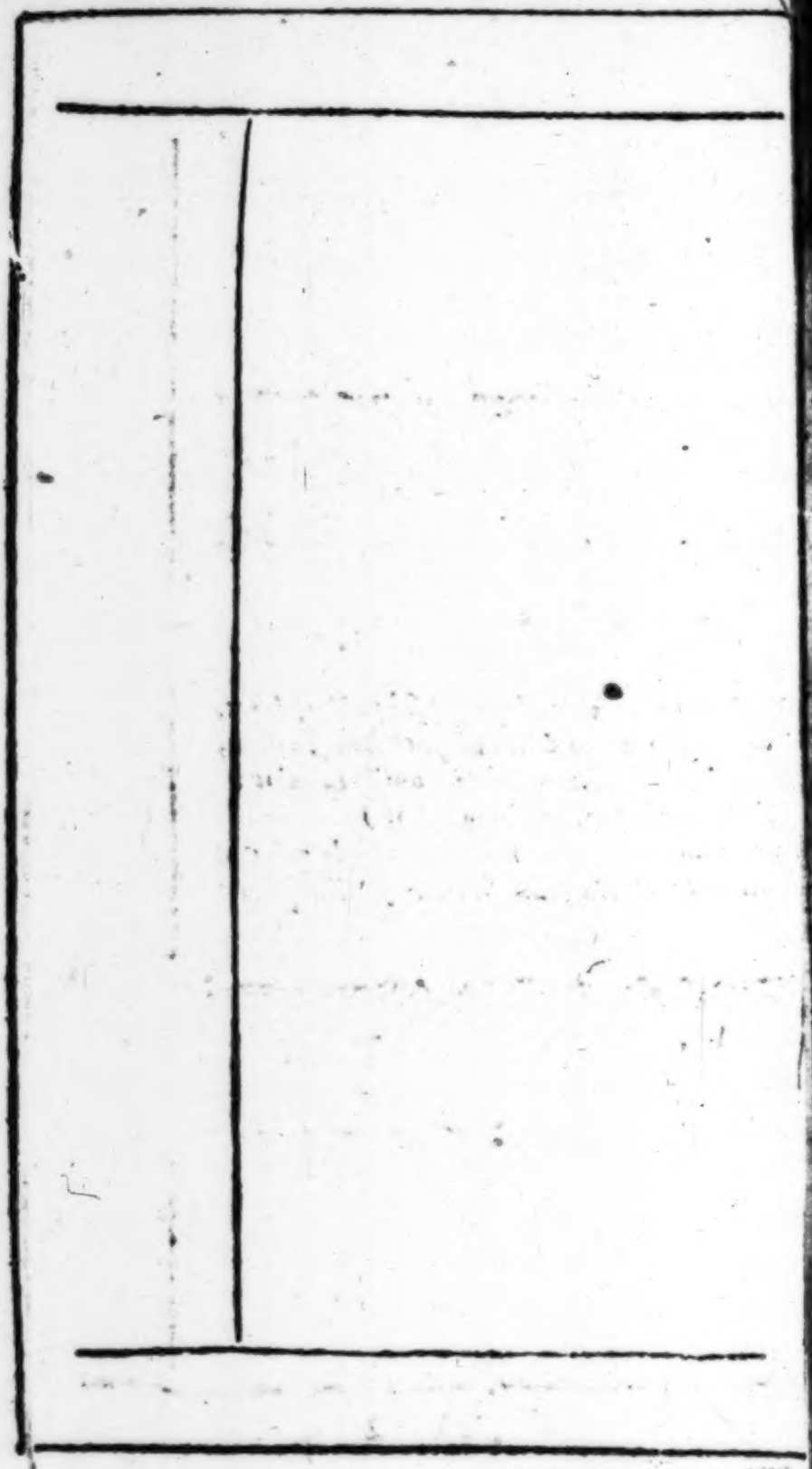
By IOS. HALL.

AT LONDON
Imprinted by *Humfrey Lownes*, for *Iohn Porter*.
1606.

C 1226. l. 3 *

Votum Authoris.

Quas ego non vano deprompsi è pectore leges,
Quæque ego vota tuli pacis honesta meæ,
Alme Deus (nec enim sine te voluisse iuuabit:
Te sine nil facio, nil fugio sine te.)
Da placidè seruem, & præsta seruando quietem.
Sic mihi certa salus, sic mihi sancta quies.



TO THE RIGHT
Worſhipfull Sir ROBERT
DRVRY, Knight, my ſin-
gular good Patron: All in-
creaſe of true Honour
and Vertue.

SIR, that I haue made
theſe my homely Apho-
riſmes publique needs
no other reaſon, but that
though the world is furni-
ſhed with other writings
euen to ſaciety and ſurfet,
yet of thoſe which reduce
Chriſtianity to practiſe,
there is (at leaſt) ſcarcity

enough: wherein (yet) I muſt needs confeſſe, I had ſome eye to my ſelfe. For, hauing after a ſort vowed this auſtere courſe of iudgment and practiſe to my ſelfe, I thought it beſt to acquaint the world with it; that it may either witneſſe my anſwerable proceeding, or checke me in my ſtraying there-from. By which meanes, ſo many men as I liue amongſt, ſo many monitors I ſhal haue, which ſhall point me to my owne rules, and vpbraid me with my aberrations. Why I haue dedicated thē to your name, cannot bee

ſtrange

ſtrãge to any, that knowes you my Patron, and mee your Paſtor. The regard of which bond, eaſily drew me on to conſider, that whereas my body, which was euer weake, began of late to languiſh more; it would be not inexpedient (at the worſt) to leaue behind me this little monument of that great reſpect, which I deſeruedly beare you. And if it ſhall pleaſe GOD to reprieue mee, vntill a longer day; yet it ſhal not repent me, to haue ſent this vnworthy ſcrowle, to waite vpon you, in your neceſſarie

absence; neither shal it be (I hope) bootles for you, to adioin these my mean speculatiõs, vnto those groũds of vertue, you haue so happily layd: to which, if they shal adde but one scruple, it shall be to me sufficient ioy, contentment, recompence. From your Halsted. Decemb 4.

Your Worships
humbly deuoted,

Ios. Hall.

The first Booke, containing a full Century of Meditations & vowes, both Diuine and Morall.

1.

IN Meditation, those, which begin heauenly thoughts, & prosecute them not, are like those, which kindle a fire vnder greene wood, and leaue it so soone as it but begins to flame: losing the hope of a good beginning, for want of seconding it with a sutable

pro-

proceeding. When I ſet my ſelf to meditate, I wil not giue ouer, till I come to an iſſue. It hath beene ſaid by ſome, that the beginning is as much as the midſt; yea more then all: but I ſay the ending is more thē the beginning.

2

There is nothing, but Man, that reſpecteth greatnes: Not God, not Nature, not Diſeaſe, not Death, not Iudgement. Not God: hee is no accepter of perſons. Not nature: we ſee the ſonnes of Princes borne as naked, as the pooreſt; and

the

the poore child as faire, wel-fauored, ſtrong, witty, as the heire of nobles. Not diſeaſe, death, iudgement: they ſicken alike, die alike, fare alike after death. There is nothing, beſides naturall men, of whom goodneſſe is not reſpected. I will honour greatneſſe in others: but for my ſelfe, I will eſteem a dragme of goodneſſe, worth a whole world of greatneſſe.

3 As there is a fooliſh wiſedome: ſo there is a wiſe ignorance; in not prying into Gods Arke, not inquiring in-

to things not reueaied. I would fain know all that I need, and al that I may: I leaue Gods secrets to himselfe. It is happy for me, that God makes me of his Court, though not of his Counsell.

4

As there is no vacuity in nature, no more is there spiritually: Euery vessell is full, if not of liquor, yet of ayre; so is the hart of man: though (by nature) it is empty of grace, yet it is full of hypocrisie and iniquitie. Now, as it filleth with grace, so it is emptied of

his euill qualities : as in a veſſell, ſo much water as goes in, ſo much ayre goes out. But mans heart is a narrow mouthed veſſell, and receiues grace but by drops; and therefore askes a long time to emptie and fill. Now, as there bee differences in degrees, and one hart is neerer to fulnes then another: ſo, the beſt veſſell is not quite full, while it is in the bodie, becauſe there are ſtil remainders of corruption: I will neither be content with that meaſure of grace I haue, nor im-

patient

patient of Gods delay: But euery day I will indeuour to haue one drop added to the reſt. So my laſt day ſhall fill vp my veſſell to the brim.

5

Satan would ſeeme to be mannerly & reaſonable; making, as if he wold be cõtent with one halfe of the heart, whereas God challengeth all or none: as (indeed) he hath moſt reaſon to claime all, that made all: But this is nothing, but a craſty fetch of Satan. For he knowes, that if he haue any part, God will haue none. So

the whole falleth to his ſhare alone. My heart (whē it is both whole, & at the beſt) is but a ſtrait & vnworthy lodging for God. If it were bigger & better, I would reſerue it all for him: Sathan may looke in at my doores by a temptation; but he ſhal not haue ſo much as one chamber roome ſet apart, for him to ſoiourne in.

6

I ſee, that in naturall motions, the neerer any thing comes to his end, the ſwifter it mooueth. I haue ſeene great riuers, which at their

first rising out of some hil'es side, might be couered with a bushell, which, after many miles, fill a very broad channel; & drawing neere to the Sea, doe euen make a little Sea in their owne bankes: So, the wind at the first rising, is a little vapour from the cranies of the earth, and passing forward about the earth, the further it goes, the more blustring and violent it waxeth. A Christians motion (after hee is regenerate) is made naturall to God-ward; and therefore, the necrer hee

comes

comes to Heauen, the more zealous hee is. A good man must bee like the Sunne; not like *Ezechias* Sunne, that went backward, nor like *Iosuahs* Sunne, that stood stil, but Dauids Sunne, that (like a Bride-groome) comes out of his chamber; and as a Champion reioyceth to runne his race: onely herein is the difference, that when he comes to his high noon, he declineth not. Howeuer therefore, the mind (in her naturall faculties) followes the temperature of the body, yet in

theſe ſupernatural things ſhee quite croſſes it. For with the coldeſt complexion of age, is ioyned in thoſe that are truly religious, the feruenteſt zeale and affection to good things: which is therfore the more reuereneed, and better acknowledged, becauſe it can not bee aſcribed to the hot ſpirits of youth. The diuel himſelfe deuiſed that olde ſlander of early holineſſe; A yong Saint, an olde Diuell. Sometimes young Diuels haue prooued olde Saints; neuer the con-

tra-

trary: but true Saints, in youth, doo alwayes prooue Angels in their age. I will ſtriue to bee euer good: but if I ſhould not find my ſelfe beſt at laſt, I ſhould feare I was neuer good at all.

7

Conſent harteneth ſin: which a little diſſike would haue daunted at firſt. As wee ſay, there would bee no theeues, if no receiuers: ſo would there not be ſo many open mouthes to detract and ſlaunder, if there were not as many open

eares

eares to entertain them. If I cannot ſtoppe other mens mouthes frō ſpeaking ill: I wil either open my mouth to reproue it, or els I will ſtoppe mine eares from hearing it; and let him ſee in my face, that hee hath no roome in my heart.

8

I haue oft wondered how fiſhes can retaine their freſh taſte, and yet liue in ſalt waters; ſince I ſee that every other thing participates of the nature of the place, wherein it abides: ſo, the waters paſſing through

the

the chānels of the earth, varie their ſauour with the veynes of ſoyle, through which they ſlide. So, brute creatures tranſported frō one Region to another, alter their former quality, and degenerate by little and little. The like danger haue I ſeene in the manners of men, conuerſing with euill companions, in corrupt places: For, beſides that it blemiſheth our reputation, and makes vs thought ill, though wee be good; it breedes in vs an inſenſible declination to ill;

and works in vs, if not an approbation, yet a leſſe dislike of thoſe ſinnes, to which, our eares & eyes are ſo continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

9

Expectation, in a weake minde, makes an euil, greater; and a good, leſſe: but in a reſolued mind, it digeſts an euill, before it come; and makes a future good, long before, preſent. I will expect the worſt, becauſe it may come;

the best, because I know it will come.

10

Some promise what they cannot doe: as Sathan to Christ. Some, what they could; but meane not to do: as the sonnes of *Iacob* to the Shechemites. Some, what they meant for the time; and after retrayt: as *Laban* to *Iacob*. Some, what they doe also giue; but vnwillingly: as *Herod*. Some, what they willingly giue; and after repent them: as *Ioshua* to the Gibeonites. So great distrust is there in

man; whether from his impotencie or faithlesnes. As in other things, so in this, I see God is not like man: but what euer hee promises, hee approoues himselfe most faithfull, both in his abilitie and performances: I wil therefore euer trust God on his bare Word, euen with hope, besides hope, aboue hope, against hope: and onwards, I wil relie on him for small matters of this life. For how shal I hope to trust him in impossibilities, If I may not in likelihoods? How shall

I depend on him, for raising my body from dust, and saving my soule; if I mistrust him for a crust of bread, towards my preseruation.

11

If the World would make me his Minion, he could giue me but what he hath: and what hath he to giue? but a smoake of honour, a shadow of riches, a sound of pleasures, a blast of fame: which, when I haue had in the best measure; I may be worse; I cannot bee better: I can liue no whit longer, no whit

merrier, no whit happier. If hee profeſſe to hate me, what can he doe, but diſgrace me in my name, impouerish mee in my ſtate, afflict me in my body? in al which, it is eaſie, not to be euer the more miſerable: I haue beene too long beguiled with the vaine ſemblances of it: Now hence-forth, accounting my ſelfe borne to a better world, I will in an holy loftineſſe bear my ſelfe as one too good to be enamoured of the beſt pleaſures, to be danted with the greateſt miſeries of this life.

I ſee

12

I see there is no man so happy, as to haue all things; and no man so miserable, as not to haue some. Why shoulde I looke for a better condition, then all others? If I haue somewhat, and that of the best things; I will in thankefulnes enioy them, and want the rest with contentment.

13

Cõstraint makes an easie thing toylesom; whereas, again, loue makes the greatest toyle, pleasant. How many miles do we

ride and runne, to see one silly beast followe another, with pleasure! which, if we were commanded to measure, vpon the charge of a Superiour, we should complaine of wearinesse. I see the folly of the most men; that make their liues miserable, and their actions tedious, for want of loue to that, they must doe: I will first labour to settle in my heart a good affection to heauenly things; so Lord, thy yoake shall be easie, and thy burden light.

14

I am a ſtranger euen at home: therfore, if the dogs of the world barke at me, I neither eare, nor wonder.

15

It is the greateſt madneſſe in the world, to bee an hypocrite in religious profeſſion: Men hate thee, becauſe thou art a Chriſtian, ſo much as in appearance. God hates thee double, becauſe thou art but in appearance: ſo, while thou haſt the hatred of both, thou haſt no comfort in thy ſelfe. Yet if thou wilt not

bee good, as thou ſeemeſt; I hold it better to ſeeme ill as thou art. An open wicked man doeth much hurt with notorious ſinnes: but an hypocrite doeth at laſt more ſhame goodneſſe, by ſeeming good. I had rather bee an open wicked man, then an hypocrite: but I had rather bee no man, then either of them.

16

When I caſt downe mine eyes vppon my wants, vpon my ſinnes, vpon my miſeries: mee thinkes no man ſhould

bee woorſe, no man ſo ill as I; my meanes ſo manie, ſo force-able, and almoſt violent; my progreſſe ſo ſmall, and inſenſible; my corruptions ſo ſtrong; my infirmities ſo frequent, and remedyleſſe; my bodie ſo vnaunſwerable to my minde. But when I looke vp to the bleſſings that GOD hath enriched me withall, mee thinkes I ſhould ſoone bee induced to thinke none more happie then my ſelfe: God is my friend, and my Father: the worlde not

my Maſter, but my ſlaue: I haue friends, not many; but ſo tried, that I dare truſt them: An eſtate not ſuperfluous, not needie; yet neerer to defect, then abundance: A calling, if deſpiſed of men, yet honourable with God: A body not ſo ſtrong, as to admit ſecurity (but often checking mee in occaſion of pleaſure) nor yet ſo weake, as to afflict me continually: A mind not ſo furniſhed with knowledge, that I may boaſt of it; nor yet ſo naked, that I ſhould deſpaire of obtaining it: My miſe-

ries

ries afford me ioy, mine enemies aduantage; my account is caſt vp for another world. And, if thou thinke, I haue ſaid too much good of my ſelfe, either I am thus, or I would be.

17

The worldlings life is (of all other) moſt diſcõfortable. For, that, which is his God, doth not alway fauour him: that which ſhould bee, neuer.

18

There are three meſſengers of death; Caſu-

alty, Sickness, Age. The two first are doubtfull; since many haue recouered them both: the last is certaine. The two first are suddaine: the last leasurely and deliberate. As for all men, vppon so many summons, so especially for an old man, it is a shame to bee vnprepared for death: For, where other see they may die, hee sees hee must die. I was long agone olde enough to die: but if I liue till age, I will thinke my selfe too olde to liue longer.

I will

19

I will not care what I haue; whether much or little. If little, my account ſhall bee the leſſe; if more, I ſhall doe the more good, and receiue the more glory.

20

I care not for anie companion, but ſuch as may teach mee ſomewhat; or learne ſomewhat of me. Both theſe ſhall much pleaſure me; (one as an agent, the other as a ſubiect to worke vppon) neither know I, whether more. For, though it bee an ex-

cellent

cellent thing to learne; yet I learne, but to teach others.

21

If earth (that is prouided for mortality, and is possessed by the Makers enemies) haue so much pleasure in it; that Worldlinges thinke it woorth the account of their heauen: such a Sun to enlighten it, such an heauen to wall it about, such sweet fruits and flowers to adorne it, such varietie of creatures, for the commodious vse of it: What must heauen needes be, that is prouided

ded for God himſelfe, & his friends? How can it be leſſe in woorth, then God is aboue his creatures, and Gods friends better, then his enemies? I will not onely bee content, but deſirous to bee diſſolued.

22

It is commonly ſeene, that boldneſſe puts men forth before their time, before their abilitie. Wherein, we haue ſeene many that (like Lapwings, and Partridges) haue runne away with ſome part of their ſhell on their heads: whence

it followes, that as they began boldly, ſo they proceed vnprofitably, & conclude not without ſhame. I would rather be haled by force of others to great duties, thē ruſh vpon them vnbidden. It were better a man ſhould want work, then that great workes ſhould want a man anſwerable to their weight

23

I will vſe my friends, as *Moſes* did his rodde. While it was a rod, hee held it familiarly in his hand: when once a Ser-

pent

pent, he ran away from it.

24

I haue ſeldome ſeene much oſtentation, and much learning, met together. The Sunne, riſing and declining, makes long ſhadowes: at mid-day when hee is at higheſt, none at all. Beſides, that skill when it is too much ſhowne, loſeth the grace: as freſh coloured wares, if they bee often opened, loſe their brightneſſe, and are foyled with much handling: I had rather, applaude my

ſelfe

ſelfe for hauing much, that I ſhewe not: then that others ſhould applaud mee, for ſhewing more then I haue.

25

An ambitious man is the greateſt enemie to himſelfe, of any in the World beſides. For hee ſtill torments himſelfe with hopes and deſires, and cares: which hee might auoid, if he would remitte of the height of his thoughts; and liue quietly. My onely ambition ſhall bee, to reſt in Gods fauour on earth, & to be a Saint in heauen.

There

26

There was neuer good thing eaſily comne by. The heathen man could ſay, God ſels knowledge for ſweat: and ſo he doth honour, for ieopardie: Neuer any man hath got either wealth, or learning, with eaſe. Therefore, the greateſt good muſt needs be moſt difficult. How ſhall I hope to get Chriſt, if I take no paines for him? And if in all other things the difficultie of obtayning, whets the mind ſo much the more to ſeeke; why ſhould it in this alone

daunt

daunt mee, I will not care what I doe, what I ſuffer, ſo I may winne Chriſt. If men can endure ſuch cutting, ſuch lancing, ſearing of their bodies, to protract a miſerable life, yet a while lõger; what paine ſhould I refuſe for eternitie?

27

If I die, the world ſhall miſſe mee but a little; I ſhall miſſe it leſſe. Not it mee; becauſe it hath ſuch ſtore of better men: Not I it; becauſe it hath ſo much ill, and I ſhall haue ſo much happineſſe.

28

Two things make a man ſet by; Dignitie and Deſert. Amongſt fooles, the firſt without the ſecond is ſufficient: Amongſt wiſe men, the ſecond without the firſt. Let mee deſerue well; though I bee not aduanced. The Conſcience of my worth, ſhall cheere me more in others contempt, then the approbation of others can cõfort mee, againſt the ſecret checke of my owne vnworthineſſe.

29

The beſt qualities do ſo

cleaue to their ſubiects, that they cannot be cõmunicated to others. For whereas patrimonie & vulgar account of honour follow the blood, in many generations: vertue is not traduced in propagation, nor learning bequeathed by our will, to our heires; leaſt the giuers ſhould waxe proud, and the receiuers negligent. I will account nothing my owne, but what I haue gotten; nor that my owne, becauſe it is more of gift thẽ deſert.

30

Then onely is the

Church moſt happie, when Trueth and Peace kiſſe each other; & then miſerable, when either of them balke the way, or when they meete and kiſſe not. For, truth without peace is turbulent: & peace without truth is ſecure iniuſtice. Though I loue peace well, yet I loue maine trueths better. And though I loue all truthes well; yet I had rather conceale a ſmall truth, then diſturbe a cõmon Peace.

31

An in-diſcreete good actiõ, is little better then

a discreet mischiefe. For, in this, the doer wrongs onely the patient: but in that other, the wrong is done to the good action: for, both it makes a good thing odious (as many good tales are marr'd in telling) & besides, it preiudices a future oportunity. I wil rather let passe a good gale of wind, and stay stil on the shore; thē lanch forth, whē I know the windwil be contrary.

32

The World teacheth me, that it is madnesse to leaue behinde mee those goods, that I may carry

with

with mee: Christianity teacheth me, that what I charitably giue aliue, I carry with me dead: and experience teacheth me, that what I leaue behind, I lose. I will carrie that treasure with mee by giuing it, which the worldling loseth by keeping it: so, while his corps shal carry nothing but a winding-cloth to his graue, I shalbe richer vnder the earth, thē I was aboue it.

33

Euery worldling is an hypocrite. For, while his face naturally lookes vpward to heauen, his hart

gro-

grouels beneath on the earth: yet if I would admitte of any diſcord in the inward and outward parts; I would haue an heart, that ſhould looke vp to heauen in an holy contemplation of the things aboue, & a countenance caſt downe to the earth, in humiliation. This onely diſſimilitude is pleaſing to God.

34

The heart of man is a ſhort word, a ſmall ſubſtance; yet great in capacitie: yea, ſo infinite in deſire, that the round Globe of the world can-

not

not fill the three corners of it. When it desires more, and cries, Giue, giue; I will set it ouer to that infinite Good, where the more it hath, it may desire more, and see more to be desired: when it desires but what it needeth, my hands shal soone satisfie it. For, if either of them may containe it, when it is without the body; much more may both of them fill it, while it is within.

35

With men it is a good rule; To trie first, & then to trust: with God it is

contrary; I will first trust him (as most wise, omnipotent, mercifull) and trie him afterwards. I know it is as impossible for him to deceiue mee, as not to be.

39

As Christ was both a Lambe and a Lyon: so is euery Christian; A Lambe, for patience in suffering, and innocence of life: A Lyon, for boldnesse in his innocencie. I would so order my courage and mildenesse, that I may be neither Lyon-like in

my

my conuerſation; nor ſheepiſh, in the defence of a good cauſe.

37

The godly ſowe in teares, reape in ioy. The ſeed-time is commonly wateriſh, and louring. I will bee content with a wet ſpring; ſo I may bee ſure of a cleare and ioyfull harueſt.

38

Euery man hath an Heauen and an Hell. Eearth is the wicked mans Heauen; his Hel is to come: on the contrarie, the godly haue their

hell vpon earth; where they are vexed with tentations, and afflictions, by Sathan and his complices: their heauen is aboue, in endleſſe happineſſe. If it be ill with me on earth, it is well my torment is ſo ſhort, & ſo eaſie: I wil not be ſo couetous, to hope for two heauens.

39

Man, on his Deathbed, hath a double proſpect; which, in his lifetime, the interpoſition of pleaſure and miſeries debarred him from. The good-man lookes vp-

ward,

ward, and ſees heauen open with *Steuen*, and the glorious Angels ready to carrie vp his ſoule: The wicked man lookes downe-ward, and ſees three terrible ſpectacles, *Death*, *Iudgement*, *Hell*, one beyond another; & all to be paſſed through, by his ſoule. I maruell not, that the godly haue beene ſo cheerefull in Death, that thoſe torments, whoſe very ſight hath ouercome the beholders, haue ſeemed eaſie to them. I maruel not, that a wicked man is ſo loath to heare of death;

ſo deiected, when hee feeleth ſickneſſe; and ſo deſperate, when he feeleth the pangs of death; nor that euery *Balaam* would fayn die the death of the righteous. Hence forth, I will enuie none, but a good man: I will pitie nothing ſo much, as the proſperity of the wicked.

40

Not to be afflicted, is a ſigne of weakeneſſe. For, therefore God impoſeth no more on mee, becauſe hee ſees I can beare no more. GOD will not make choice of

a weake Champion. When I am ſtronger, I will looke for more. And when I ſuſtaine more, it ſhall more comfort me, that God findes mee ſtrong; then it ſhall grieue me, to be preſſed with an heauy affliction.

41

That the wicked haue peace in themſelues, is no wonder: they are as ſure, as Tentation can make them. No Prince makes Warre with his owne Subiectes. The godly are ſtill enemies: Therefore, they muſt look to be aſſaulted both

by Stratagems and violence. Nothing ſhall more ioy mee, then my inward vnquietneſſe. A iuſt warre is a thouſand times more happy, then an il-conditioned Peace.

42

Goodnes is ſo powerfull, that it can make thinges ſimplie euill (namely our ſins) good to vs: not good in nature, but good in the euent; good, when they are done, not good to be done. Sinne is ſo powerfull, that it can turne the holieſt Ordinances of God into it ſelfe: But

here-

herein our ſinne goes beyond our goodneſſe; That ſin defiles a man or action otherwiſe good: but all the goodneſſe of the world cannot iuſtifie one ſinne: as the holy fleſh, in the skirt, makes not the bread holy that toucheth it; but the vncleane, touching an holy thing, defileth it. I will loath euery euill for it own ſake: I wil do good; but not truſt to it.

Hag. 2. 13, 14, 15.

43

Fooles meaſure good actions, by the euent after they are done: Wiſe men before-hand, by

iudgement, vppon the rules of reaſon and faith. Let mee doe well: let God take charge of the ſucceſſe. If it be well accepted, it is well: If not, my thanke is with God.

44

Hee was neuer good man, that amends not. For, if hee were good, hee muſt needes deſire to bee better. Grace is ſo ſweete, that whoeuer taſtes of it, muſt needes long after more. And if hee deſire it, hee will endeuour it. And if

hee doe but indeuour; GOD will crowne it with ſucceſſe. Gods familie admitteth of no Dwarfes (which are vnthriuing, and ſtand at a ſtay) but men of meaſures. What-euer become of my body, or my eſtate; I will euer labour, to finde ſomewhat added to the ſtature of my ſoule.

45

Pride is the moſt dangerous of all ſinnes. For, both it is moſt inſinuatiue (hauing crept into HEAVEN, and

Paradiſe

Paradiſe) and moſt dangerous where it is. For, where all other Tentations are about euill, this alone is conuerſant only about good things: and one dram of it poyſons many meaſures of grace. I will not be more afraid of doing good things amiſſe, then of beeing proud, when I haue performed them.

46

Not only Commiſſion makes a ſinne. A man is guilty of all thoſe ſins he hateth not. If I cannot auoyd all, yet I will hate all.

Pre-

47

Prejudice is ſo great an enemie to trueth, that it makes the minde vncapable of it. In matters of faith, I will firſt lay a ſure ground, and then beleeue, though I cannot argue; holding the concluſion in ſpight of the premiſſes: but in other leſſe matters, I will not ſo fore-ſtal my mind with reſolution, as that I will not be willing to be better informed. Neither wil I ſay in my ſelfe; I will hold it, therefore it ſhall be truth: but, This is truth; therefore I will

hold it. I will not ſtriue for victorie; but for trueth.

48

Drunkenneſſe and Couetouſneſſe do much reſemble one another. For the more a man drinkes, the more hee thirſteth: and the more hee hath, ſtill the more hee coueteth. And for their effects, beſides other, both of them haue the power of transforming a man into a beaſt; and of all other beaſts, into a Swine. The former is euident to ſenſe: the other, though more obſcure, is no

more

more queſtionable. The couetous man, in two things, plainely reſembleth a ſwine; That hee euer rootes in the earth, not ſo much as looking towards heauen: That hee neuer doeth good, till his death. In deſiring, my rule ſhall bee Neceſſitie of nature, or eſtate. In hauing, I will account that my good, which doeth me good.

49

I acknowledge no Maiſter of Requeſts in Heauen, but one; Chriſt my Mediatour. I know I cannot bee ſo happie,

as not to neede him; nor ſo miſerable, that hee ſhould contemne me. I will alwayes aske; and that of none, but where I am ſure to ſpeede; but where there is ſo much ſtore, that when I haue had the moſt, I ſhal leaue no leſſe behind. Though numberleſſe drops be in the Sea; yet if one be taken out of it, it hath ſo much the leſſe, though inſenſibly: but God, becauſe hee is infinite, can admit of no diminution. Therefore are men niggardly, becauſe the more they giue, the leſſe they

haue

haue: but thou, Lord, mayeſt giue what thou wilt, without abatement of thy ſtore. Good prayers neuer came weeping home: I am ſure I ſhall receiue either what I aske, or what I ſhould aske.

50

I ſee that a fit Bootie many times makes a thiefe: and many would be proud, if they had but the common cauſes of their neighbours. I account this none of the leaſt fauours of GOD, That the world goes no better forward with me.

For, I feare, if my eſtate were better to the world it might bee worſe to God. As it is an happie neceſſitie that inforceth to good: ſo is that next happy, that hinders from euill.

51

It is the baſeſt loue, of all others, that is for a benefit. For here wee loue not another, ſo much as our ſelues. Though there were no HEAVEN, O Lord, I would loue thee: Now there is one, I will eſteeme it, I will deſire

it; yet ſtill I will loue thee, for thy goodneſſe ſake. Thy ſelfe is reward enough; though thou broughteſt no more.

52

I ſee men poynt the fielde, and deſperately ieopard their liues (as prodigal of their blood) in the reuenge of a diſgracefull word, againſt themſelues: while they can be content to heare GOD pulled out of HEAVEN with blaſphemie; and not feele ſo much as a riſing of their blood. Which

argues

argues our cold loue to God, and our ouer-feruent affection to our ſelues. In mine owne wrongs, I will hold patience laudable: but, in Gods iniuries, impious.

53

It is an hard thing to ſpeake well: but it is harder to be well ſilent; ſo as it may bee free from ſuſpicion of affectation, or ſullenneſſe, or ignorãce: Elſe loquacitie, and not ſilence, would be a note of wiſedome. Herein I will not care how little, but how well. Hee ſayd well for this; Not that,

which is much, is well: but that, which is well, is much.

54

There is nothing more odious, then fruitleſſe olde age. Now (for that no Tree beares fruite in Autumne, vnleſſe it bloſſome in the Spring) to the end that my age may be profitable, and laden with ripe fruit; I will endeuour, that my youth may be ſtudious, & floured with the bloſſomes of learning and obſeruation.

55

Reuenge commonly

hurts both the offerer, and ſufferer: as we ſee in the fooliſh Bee (though in all other things commendable; yet herein the patterne of fonde ſpightfulneſſe) which in her anger inuenometh the fleſhe, and loſeth her ſting; and ſo liues a Drone euer after. I account it the onely valour, to Remit a wrong: and will applaude it to my ſelfe, as right noble and Chriſtian; that I Might hurt, and Will not.

56

Hee that liues well,

cannot chooſe but die well. For, if hee die ſuddainly, yet hee dies not vnpreparedly: if by leaſure, the conſcience of his well-led life makes his death more comfortable: But it is ſeldome ſeene, that hee which liueth ill, dyeth well. For the cõſcience of his former euils, his preſent paine, and the expectation and feare of greater ſo take vp his heart, that he cannot ſeek God. And now it is iuſt with God, not to bee ſought, or not to bee found; becauſe hee ſought to him in his

life time, and was repulsed. Whereas, therefore, there are vsually two maine cares of good men; to Liue well, and Die well: I will haue but this one; to Liue well.

57

With God there is no free man, but his Seruant; though in the Gallies: no slaue, but the sinner; though in a Palace: none noble, but the vertuous; if neuer so basely descended: none rich, but hee that possesseth God; euen in rags: none wise, but hee that is a foole to himselfe, and the world:

none

none happie, but hee whom the world pities: Let mee bee free, noble, rich, wiſe, happy to God; I paſſe not what I am to the world.

58

Whē the mouth prayeth, man heareth; when the heart, God heareth. Euery good praier knocketh at Heauen, for a bleſſing: but an importunate prayer pierces it (thogh as hard as braſſe) & makes way for it ſelfe, into the eares of the Almighty. And as it aſcends lightly vp, caried with the wings of Faith: ſo it

comes euer laden down againe, vpon our heads. In my prayers, my thoughts ſhall not bee guided by my wordes: but my wordes ſhall follow my thoughts.

59

If that ſeruant were condemned for euill, that gaue God no more then his owne, which he had receiued; what ſhall become of them that rob God of his owne? If God gaine a little glory by mee, I ſhall gayne more by him. I will labour ſo to husband the ſtocke that God hath

left

left in my hands, that I may returne my ſoule better then I receiued it; and that hee may make it better then I returne it.

60

Heauen is compared to an hill: and therefore is figured by *Olympus*, among the Heathen; by mount Sion, in GODS Booke: Hell, contrariwiſe, to a Pit. The aſcent to the one is hard, therefore; and the deſcent of the other, eaſie & headlong: and ſo, as if wee once begin to fall, the recouerie is moſt diffi-

cult: and not one (of many) ſtayes, till hee comes to the bottome. I will be content, to pant, and blowe; & ſweat in climbing vp to Heauen: as, contrarily, I will be warie of ſetting the firſt ſtep downward towards the Pit. For, as there is a *Iacobs* Ladder into Heauē, ſo there are blind ſtaires that goe winding downe into death, wherof each makes way for other; From the obiect, is rayſed an ill ſuggeſtion: ſuggeſtion drawes on delight, delight conſent, conſent endeuour, ende-

uour practiſe, practiſe cuſtome, cuſtome excuſe, excuſe defence, defence obſtinacie, obſtinacie boaſting of ſinne, boaſting a reprobate ſenſe. I will watch ouer my wayes: and do thou, Lord, watch ouer mee, that I may auoid the firſt degrees of ſinne. And if thoſe ouertake my frailtie, yet keepe mee that preſumptuous ſins preuaile not ouer mee. Beginnings are with more eaſe and ſafety declined, when we are free; than proceedings, when wee haue begun.

61

It is fitter for youth, to learne then teach; and for age, to teach then learne: and yet fitter for an olde man to learne, then to bee ignorant. I know I shall neuer know so much, that I cannot learne more: and I hope I shal neuer liue so long, as till I bee too olde to learne.

62

I neuer loued those Salamanders, that are neuer well, but when they are in the fire of contention. I will rather suffer a thousand

wrongs,

wrongs, then offer one: I will ſuffer an hundreth, rather then returne one: I will ſuffer many, ere I will complaine of one, and endeuour to right it by contending. I haue euer found, that to ſtriue with my ſuperiour, is furious; with my equall, doubtful; with my inferiour, ſordid & baſe; with any, full of vnquietnes.

63

The praiſe of a good ſpeach ſtãdeth in words, & matter: Matter, which is as a faire and well featur'd body; Elegance of words, which is as a neat

and well fashioned garment. Good matter, slubbred vp in rude and careleſſe wordes, is made loathſome to the hearer: as a good body miſshapen with vnhandſome clothes. Elegancie, without ſoundneſſe, is no better then a nice vanitie. Although therefore the moſt hearers are like Bees, that goe all to the flowers; neuer regarding the good hearbes (that are of as wholeſom vſe, as the other of faire ſhew) yet let my ſpeech ſtriue to bee profitable; plauſible, as it happens:

Better the coate be miſ-
ſhapen, then the body.

64

I ſee, that as blacke and white colours to the eies, ſo is the vice and Vertue of others to the iudgement of men. Vice gathers the beames of the ſight in one; that the eye may ſee it, and be intent vpon it: Vertue ſcatters them abroad; and therefore hardly admits of a perfect apprehenſion. Whence it comes to paſſe, that (as iudgement is according to ſenſe) we doe ſo ſoone eſpie; and ſo earneſtly cenſure a

man for one vice; letting passe many laudable qualities vndiscerned, or at least vnacknowledged. Yea, whereas euery man is once a foole, and doeth that perhaps in one fit of his folly, which he shall at leasure repent of (as *Noah*, in one houres drũkẽnesse, vncouered those secrets, which were hid sixe hundred yeeres before) the world is hereupon readie to call in question all his former integritie; and to exclude him frõ the hope of any future amende-

ment.

ment. Since God hath giuen me two eyes; the one ſhall bee buſied about the preſent fault that I ſee, with a deteſting commiſeration: the other, about the commendable qualities of the offender; not without an vnpartiall approbation of them. So ſhall I doe GOD no wrong, in robbing him of the glory of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe diſtinctly reſerue, for it, a due portion of hatred.

65

God is aboue man; the brute creatures vnder him; he ſet in the midſt. Leſt he ſhould be proud that he hath infinite creatures vnder him, that one is infinite degrees aboue him. I doe therefore owe awe vnto God; mercie to the inferiour creatures: knowing, that they are my fellowes, in reſpect of Creation; whereas there is no proportion betwixt me, and my Maker.

66

One ſayd, It is good to inure the mouth to

ſpeake

ſpeake well; for good ſpeech is many times drawne into the affection: But I would feare, that ſpeaking well, without feeling, were the next way to procure an habituall hypocriſie. Let my good wordes follow good affections; not goe before them. I wil therefore ſpeake as I thinke: but, withall, I will labour to thinke well; and then I know, I cannot but ſpeake well.

67

When I conſider my ſoule; I could be proud, to thinke of how diuine

a nature and qualitie it is: but when I caſt downe mine eyes to my body (as the Swanne to her blacke legges) and ſee what loatheſome matter iſſues from the mouth, noſthrils, eares, pores, and other paſſages, and how moſt carrion-like of all other creatures it is after death; I am iuſtly aſhamed, to thinke that ſo excellent a gueſt dwels but in a more cleanely dunghill.

68

Euery worldling is a

madde

madde man. For, beſides that hee preferreth profite and pleaſure to Vertue, the Worlde to GOD, earth to Heauen, Time to Eternitie; hee pampers the body, and ſtarues the ſoule. Hee feedes one fowl, an hundreth times; that it may feede him but once: and ſeekes all Landes and Seas for dainties; not caring whether any, or what repaſt, he prouideth for his ſoule. Hee cloathes the body with all rich ornaments: that it may bee as faire without, as

it is filthy within; whiles his ſoule goes bare and naked, hauing not a rag of knowledge to couer it. Yea, he cares not to deſtroy his ſoule, to pleaſe the body; when, for the ſaluation of the ſoule, he wil not ſo much as holde the bodie ſhort of the leaſt pleaſure. What is, if this be not, a reaſonable kind of madneſſe? Let mee enioy my ſoule no longer, then I preferre it to my bodie. Let mee haue a deformed, leane, crooked, vnhealthfull, neglected bodie; ſo that I may finde

my ſoule ſound, ſtrong, well furniſhed, well diſpoſed both for earth and Heauen.

69

Aſa was ſicke but of his feete, far from the heart: yet becauſe he ſought to the Phyſicians, not to God, hee eſcaped not. *Ezekiah* was ſicke to die: yet becauſe he truſted to God, not to Phyſicians, he was reſtored. Means, without GOD, cannot helpe: GOD, without meanes, can; and often doeth. I will vſe good meanes; not reſt in them.

70

A mans beſt monument is his vertuous actions. Fooliſh is the hope of immortalitie, and future praiſe, by the coſt of ſenſeleſſe ſtone; when the paſſenger ſhall onely ſay, Here lies a faire ſtone and a filthy carcaſſe. That onely can report thee rich: but, for other prayſes, thy ſelfe muſt build thy own monument, aliue; and write thy own Epitaph in honeſt and honorable actions. Which are ſo much more noble, then the other, as liuing men are

better

better then dead ſtones: Nay, I know not if the other bee not the way to worke a perpetuall ſucceſſion of infamie; whiles the cenſorious Reader, vpon occaſion thereof, ſhall comment vpon thy bad life: Whereas, in this, euery mans heart is a Toombe, and euerie mans tongue writeth an Epitaph vpon the well behaued. Either I will procure mee ſuch a Monument, to bee remembred by: or elſe it is better to bee inglorious, then infamous.

71

The baſeſt things are euer moſt plentifull. Hiſtory and experience tell vs, that ſome kinde of Meuſe breedeth 120. yong ones in one neaſt: whereas the Lyon, or Elephant beareth but one at once. I haue euer found, The leaſt wit yeeldeth the moſt words. It is both the ſureſt and wiſeſt way, to Speak little, and Thinke more.

72

An euill man is clay to God; waxe to the diuell. God may ſtampe him into powder, or

temper

temper him anew: but none of his meanes can melt him. Contrariwiſe, a good man is GODS waxe; and Sathans clay: he relents at euery looke of God; but is not ſtirred at any temptation. I had rather bow, then breake, to God: but, for Sathan, or the world, I had rather be broken in pieces with their violence, then ſuffer my ſelfe to bee bowed vnto their obedience.

73

It is an eaſie matter for a man to be careleſſe of himſelfe: & yet much

easier to bee enamoured of himselfe. For, if he be a Christian; whiles hee contemneth the World perfectly, it is hard for him to reserue a competent measure of loue to himselfe: If a worldling, it is not possible but he must ouer-loue himselfe. I will striue for the meane of both; and so hate the Worlde, that I may care for my self: and so care for my selfe, that I be not in loue with the world.

74

I will hate popularitie

tie and oſtentation (as euer daungerous: but moſt of all in Gods buſineſſe) which whoſo affect, doe as ill ſpokeſmen; who when they are ſent to wooe for GOD, ſpeake for themſelues. I know how dangerous it is to haue God my riuall.

75

Earth affords no ſound contentment. For, what is there vnder Heauen not troubleſome, beſides that which is called pleaſure: and that, in

the end, I finde moſt irkſome of all other.

76

God is euer with me, euer before mee. I know hee cannot but ouer-ſee me alwayes; though my eyes bee held that I ſee him not: yea, he is ſtill within mee; though I feele him not: neither is there any moment, that I can liue without God. Why doe I not, therefore, alwayes liue with him? Why do I not account all houres loſt, wherin I enioy him not?

77

There is no man ſo

happy

happie as the Christian. When hee lookes vp into Heauen, hee thinkes, That is my home: the God that made it, and owes it, is my Father: The Angels, more glorious in nature then my selfe, are my attendants: mine enemies are my vassals. Yea those things, which are the terriblest of all to the wicked, are most pleasant to him. When hee heares God thunder aboue his head, hee thinkes, This is is the voyce of my Father. When hee remembreth the Tribunall of the last

iudgement, hee thinkes, It is my Sauiour that ſits in it: when death, hee eſteemes it but as the Angel ſet before Paradiſe; which with one blowe admittes him to eternall ioy. And (which is moſt of all) nothing in earth or hel can make him miſerable. There is nothing in the Worlde, woorth enuying, but a Chriſtian.

78

As Man is a little Worlde: ſo euery Chriſtian is a little Church, within himſelfe. As the

Church, therefore, is ſometimes in the wane, through perſecution; other times, in her full glory and brightneſſe: So let mee expect my ſelfe ſometimes drouping vnder Tentations, and ſadly hanging down the head, for the want of the feeling of GODS preſence; at other times carried with the full ſayle of a reſolute aſſurance to Heauen: Knowing, that as it is a Church at the weakeſt ſtay; ſo ſhall I, in my greateſt deiection, hold the childe of God.

79

Tentations, on the right hand, are more dehilloos, then those on the left; and destroy a thousand, to the others tenne: as the Sunne; more vsually, causeth the trauailer to cast off his cloak, then the wind. For, those on the left hand, miscarrie men but two wayes: to distrust, and deniall of God; more rare sinnes: but the other, to all the rest, wherewith mens liues are so commonly defiled. The spirit of Christians is like the English leat, wherof we

reade, that it is fired with water, quenched with oyle. And these two, prosperity and aduersity, are like heate and colde: the one gathers the powers of the soule together, and makes them able to resist, by vniting them: the other diffuses them, and, by such separatio, makes them easier to conquer. I holde it, therefore, as praise-worthy with God, for a man to contemne a proffred honour, or pleasure, for conscience sake; as, on the racke, not to deny his profession. When these

are offred, I will not nibble at the bayte; that I bee not taken with the hooke.

80

GOD is Lord of my body also: and therefore challengeth as well reuerent gesture, as inward deuotion. I will euer, in my prayers, either stand as a Seruant, before my Master; or kneele, as a Subiect to my Prince.

81

I haue not beene in others breasts: but, for my owne part, I neuer tasted of ought, that might deserue the name

of

of pleasure. And if I could, yet a thousand pleasures cannot counteruaile one torment: because the one may be exquisite; the other not without composition. And, if not one torment, much lesse a thousand. And if not for a momẽt, much lesse for eternitie. And if not the torment of a part, much lesse of the whole. For, if the paine but of a tooth bee so intolerable, what shall the racking of the whole body be? And, if of the body; what shall that be, which is primarily of

the ſoule? If there bee pleaſures that I heare not of, I will be wary of buying them ſo ouer-deare.

82

As hypocriſie is a cõmon counterfeit of all vertues: ſo there is no ſpeciall vertue, which is not (to the very life of it) ſeemingly reſembled, by ſome ſpeciall vice. So, deuotion is counterfeited by ſuperſtition; good thrift, by niggardlineſſe; charitie with vaine-glorious pride. For, as charitie is bountious to the poore; ſo is vaine glory to the wealthy: as cha-

rity sustains all, for truth; so pride for a vain praise: both of them make a man courteous and affable. So the substance of euery vertue is in the harm which, since it hath not a window made into it, by the Creator of it, (but is reserued vnder locke & key for his own view) I will iudge onely by appearance. I had rather wrong my selfe, by credulity, then others, by vniust censures and suspicions.

83

Euery man hath a kingdome, within him-

ſelfe: Reaſon, as the Princeſſe, dwels in the higheſt and inwardeſt roome: The ſenſes are the Gard, and attendants on the Court; without whoſe ayde, nothing is admitted into the Preſence: The ſupreame faculties (as wil, memory &c.) are the Peeres: The outward parts, and inward affections, are the Commons: Violent Paſſions are as Rebels, to diſturbe the common peace. I would not bee a Stoicke, to haue no Paſſions: for that were to ouerthrow this inward gouernmēt,

God

God hath erected in me; but a Christian, to order those I haue. And, for that I see, that as (in commotions) one mutinous person drawes on more; so in passions, that one makes way for the extremitie of another (as, excesse of loue causeth excesse of griefe; vpon the losse of what we loued): I will doe as wise Princes vse, to those they misdoubt for faction; so hold them downe, and keepe them bare, that their very impotencie & remisnesse shall affoorde me security.

84

I looke vpō the things of this life, as on owner; as a ſtranger: As an owner, in their right; as a ſtranger, in their vſe. I ſee that owning is but a conceit beſides vſing: I can vſe (as I lawfully may) other mens commodities as my owne; walke in their woods, looke on their faire houſes, with as much pleaſure as my owne: yet againe, I will vſe my owne, as if it were anothers; knowing that though I hold them by right, yet it is onely by Tenure at will.

There

85

There is none like to *Luthers* three Maſters; Praier, Tentation, Meditation. Tentation ſtirres vp holy meditation: meditation prepares to praier: and prayer makes profit of Tentation; and fetcheth al diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinitie; of theſe onely, the practiſe. Other Maiſters teach me, by rote, to ſpeake Parrat-like of heauenly things; theſe alone, with feeling and vnderſtanding.

86

Expectatiō is the greatest enemie both of doing well, & good acceptance of what is done. I hold it the part of a wise man, to endeuour rather that Fame may followe him, then go before him

87

I see a number which, with *Shimei*, whiles they seek their seruant, which is riches, lose their souls: No worldly thing shall draw mee without the gates, within which God hath confined me.

88

It is an hard thing for

a man

a man to find wearineſſe in pleaſure, while it laſteth; or contentment in paine, while hee is vnder it. After both (indeed) it is eaſie: yet both of theſe muſt bee found in both; or elſe we ſhall be drunken with pleaſures, and ouerwhelmed with ſorrow. As thoſe, therefore, which ſhould eate ſome diſh, ouer-deliciouſly ſweet, do allay it with tart ſauce; that they may not be cloied: & thoſe that are to receiue bitter pils (that they may not be annoyed with their vnpleaſing taſte) roule thē in ſugar:

So, in all pleasures, it is best to labour, not how to make them most delightful; but how to moderate them frō excesse: and, in all sorowes, so to settle our hearts in true grounds of comfort, that wee may not care so much for being bemoned of others, as how to bee most contented in our selues.

89

In wayes, we see Trauailers choose not the faireſt and greeneſt; if it be either crosse or contrary: but the neereſt, though miry & vneuen:

ſo, in opinions, let mee follow not the plauſibleſt; but the trueſt, though more perplexed.

90

Chriſtian ſocietie is like a bundle of ſtickes layd together; whereof one kindles another. Solitary men haue feweſt prouocations to euil; but againe feweſt incitations to good. So much, as doing good is better then not doing euill, will I account chriſtian good fellowſhip better then an Eremitiſh & melancholike ſolitarineſſe.

91 I

91 I had rather confeſſe my ignorance, then falſely profeſſe knowledge. It is no ſhame, not to know all things: but it is a iuſt ſhame, to ouer-reach in any thing.

92

Sodaine extreamity is a notable triall of faith, or any other diſpoſition of the ſoule. For, as, in a ſodaine feare, the blood gathers to the heart, for guarding of that part which is principal: ſo the powers of the ſoule cõbine thẽſelues in an hard exigent, that they may be eaſily iudged of. The

faith-

faithfull (more ſodainly then any caſualty) can lift vp his heart to his ſtay in Heauen: Whereas the worldling ſtandes amazed, and diſtraught with the euil; becauſe he hath no refuge to fly vnto. For not beeing acquainted with God in his peace, how ſhould he but haue him to ſeek in his extreamitie? When therefore ſome ſodain ſtitch girds me in the ſide, like to be the meſſenger of death; or whē the ſword of my enemy, in an vnexpected aſſault, threatēs my body; I wil ſeriouſly note how

I am affected: so the sodainest euill, as it shall not come vnlooked for, shall not goe away vnthoughtof. If I finde my selfe couragious, & heauenly minded, I wil reioice in the trueth of Gods graces in mee: knowing that one dragme of tryed faith, is woorth a whole pound of speculatiue; and that which once stood by mee, will neuer faile mee: If deiected, and hartlesse, herein I wil acknowledge cause of humiliation: and with all care and earnestnesse, seeke to store my selfe a-

gainst the daungers following.

The rules of ciuil policie may well be applied to the minde. As therefore for a Prince, that he may haue good successe against either rebels or forraine enemies, it is a sure axiome, *Diuide* and rule: but when he is once seated in the throne ouer loyall Subiects, *Vnite* and rule: so, in the regiment of the soule, there must bee variance fer in the iudgement, & the conscience, and affections; that that which is

amisse may be subdued: but, when all partes are brought to order, it is the only course to maintaine their peace; that, all seeking to establish and helpe each other, the whole may prosper. Alwayes to be at warre, is desperate: alwayes at peace, secure, and ouer Epicure-like. I doe account a secure peace, a iust occasion of this ciuill dissension, in my selfe; and a true Christian peace, the ende of all my secret warres: which when I haue atchieued, I shall reigne

with

with comfort; and neuer will be quiet, till I haue atchieued it.

94

I brought ſinne enough with me into the world to repent of, all my life; though I ſhould neuer actually ſinne: and ſinne enough actually, euery day, to ſorrow for; though I had brought none with mee into the world: but, laying both together, my time is rather too ſhort for my repentance. It were madneſſe in me, to ſpend my ſhort life in iollity and

plea-

pleaſures, wherof I haue ſo ſmall occaſion; and neglect the opportunity of my ſo iuſt ſorrowe: eſpecially ſince before I came into the World, I ſinned; after I am gone out of the Worlde, the contagion of my ſinne paſt, ſhall adde to the guilt of it: yet, in both theſe ſtates, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecouerable.

95

Ambition is torment enough, for an enemie.

For it affordes as much discontentment in enioi-ing, as in want; making men like poysoned Rats: which, when they haue tasted of their bane, cannot rest till they drinke; and then can much lesse rest, till their death. It is better for mee to liue in the wise-mens stocks, in a contented want; then in a fooles Paradise, to vexe my selfe with wilfull vnquietnes.

96

It is not possible, but a conceited man must be a foole. For, that ouerweening opinion, hee

hath of himselfe; excludes al opportunity of purchasing knowledge. Let a vessell be once full of neuer so base liquor, it will not giue roome to the costliest; but spilles beside, whatsoeuer is infused. The proude man, though hee be emptie of good substance, yet he is full of conceite. Many men had proued wise, if they had not so thought themselues. I am emptie enough, to receiue knowledge enough. Let mee thinke my selfe but so bare as I am, and more I neede not. O Lord,

doo

doo thou teach me how little, how nothing I haue: and giue mee no more, thē I know I want.

97

Euerie man hath his turne of ſorrow: whereby (ſome more, ſome leſſe) all men are in their times miſerable. I neuer yet could meete with the man, that complayned not of ſomewhat. Before ſorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as ſtill expecting his returne.

98

There be three things that follow an iniurie, ſo far as it concerneth our ſelues; (for, as the offence toucheth GOD, it is aboue our reach) reuenge, cenſure, ſatisfaction: which muſt bee remitted of the mercifull man. Yet not all, at all times: but reuenge alwaies (leauing it to him that can, and wil doo it); cenſure oft times; ſatisfaction ſometimes. Hee that deceiues mee oft, though I muſt forgiue him; yet charitie bindes mee not, not to cenſure

him

him for vntruſtie: & he, that hath endammaged me much, cannot plead breach of charitie, in my ſeeking his reſtitution. I will ſo remit wrongs, as I may not encourage others to offer them: and ſo retaine them, as I may not induce God to retaine mine to him.

99

Garments, that haue once one rent in them, are ſubiect to bee torne on euerie nayle, and euerie brier; and glaſſes, that are once crackt, are ſoon broken: ſuch is a mans good name, once tainted

with iuſt reproche. Next to the approbation of God, and the teſtimony of mine owne conſcience, I will ſeeke for a good reputation with men: not, by cloſe carriage, concealing faultes; that they may not bee knowne, to my ſhame: but auoyding all vices; that I may not deſerue it. The efficacie of the agẽt, is in the patient well diſpoſed. It is hard for mee euer to doe good, vnleſſe I be reputed good.

100

Many vegetable, and many brute creatures ex-

ceed

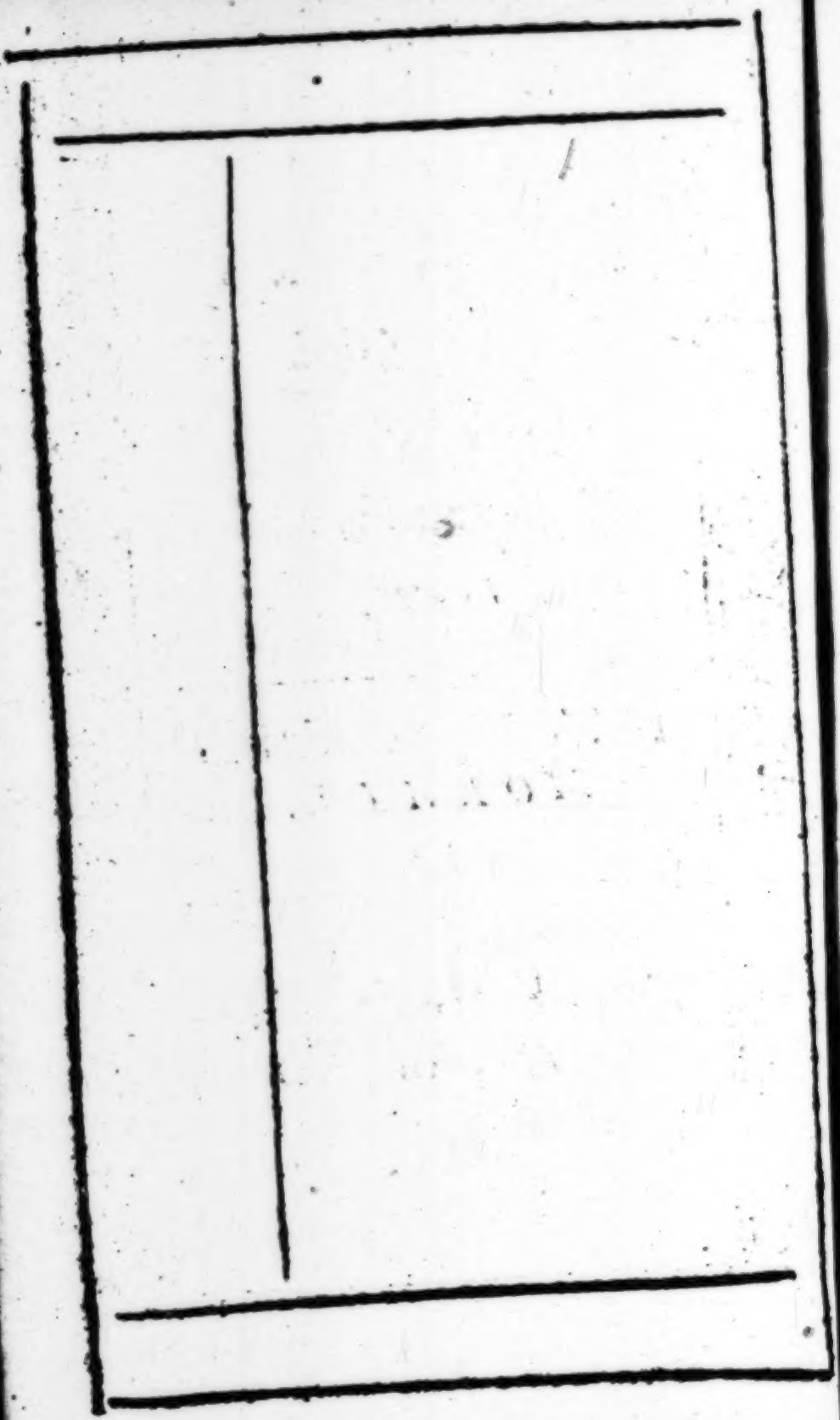
ceede man in length of age. Which hath opened the mouthes of heathen Philosophers, to accuse nature, as a step-mother to man, who hath given him the least time to liue, that only could make vse of his time in getting knowledge. But herein religion doth most magnifie God, in his wisdom and iustice; teaching vs, that other creatures liue long, and perish to nothing: Onely man recompenses the shortnes of his life, with eternitie after it; that the sooner hee dyes wel, the sooner he comes

perfectiō of knowledge (which he might in vain ſeeke below): the ſooner he dyes ill, the leſſe hurt hee doth with his knowledge. There is great reaſon then, why man ſhould liue long; greater, why hee ſhould die early. I will neuer blame God, for making me too ſoone happie; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection: *Come Lord Ieſus, come quickely.*

THE SECOND BOOKE OF Meditations and *Vowes*,

DIVINE AND *MORALL.*

AT LONDON
Imprinted by *Humfrey Lownes*, for *Iohn Porter.*
1606.



TO THE RIGHT Vertuous and Worshipfull Lady, the Lady Drury, all encrease of Grace.

MAdame, I knowe your Christian ingenuitie such, that you wil not grudge others the cõmunication of this your priuate right: which yet I durst not haue presumed to aduenture, if I feared that either the benefit of it would bee lesse, or the acceptation. Now it shall

be

be no leſſe yours: only it ſhal be more knowen to be yours. Vouchſafe therfore to take part, with your worthy husband, of theſe my ſimple Meditations. And if your long and gratious experience haue written you a larger volume of wholeſome lawes, and better informed you by precepts fetcht from your own feeling, then I can hope for, by my bare ſpeculation: yet where theſe my not vnlikely rules ſhall accorde with yours, let your redoubled aſſent allow them; & they confirme it. I made them not for the eye; but

for

for the heart: neither do I commend them to your reading; but your practise: wherein also it shall not be enough that you are a meere & ordinary aget, but that you be a patterne propounded vnto others imitation. So shall your vertuous and holy progresse, besides your owne peace and happinesse, bee my crowne, and reioycing, in the day of our common appearance. Halsted. Decemb. 4.

Your L. humbly deuoted,

Ios. Hall.

MEDITATIONS
And Vowes.

I

A Man vnder Gods affliction, is like a bird in a net; the more hee striueth, the more hee is entangled. Gods decree cannot bee eluded with impatience. What I cannot auoyde, I will learne to beare.

2

I finde, that all worldly things require a long labour, in getting; and affoord a short pleasure, in enioying them. I will not care much, for what I haue; nothing, for what I haue not.

3

I see naturall bodies forsake their owne place & condition, for the preseruation of the whole: but, of all other creatures, man; and, of all other men, Christians haue the least interest in themselues. I will liue, as giuen to others; lent on-

ly

ly to my ſelfe.

4

That which is ſaide of the Elephant, that, being guiltie to his deformitie, he cannot abide to looke on his owne face in the water (but ſeeks for troubled and muddie channels) we ſee well moralized, in men of euill conſcience: who know their ſoules are ſo filthie, that they dare not ſo much as view them; but ſhift off all checkes of their former iniquitie, with vaine excuſes of good fellowſhip. Whence it is, that euerie ſmal reprehenſion

so galles them: because it calles the eyes of the soule home to itselfe, & makes them see a glance of what they would not. So haue I seene a foolish and timorous Patient, which, knowing his wound very deep, would not endure the Chirurgian to search it: whereon what can ensue, but a festering of the part, and a daunger of the whole bodie? So I haue seene many prodigall wasters runne so farre in bookes, that they cannot abide to heare of a reccquing. It hath

beene an olde and true Prouerbe, Oft and euen recconings make long friends. I will oft ſumme vp my eſtate, with GOD; that I may knowe what I haue to expect, and aunſwere for. Neither ſhall my ſcore runne on ſo long with GOD; that I ſhal not knowe my debts, or feare an Audit, or deſpaire of payment.

5.

I account this bodie, nothing, but a cloſe priſon to my ſoule; and the earth a larger priſon

to my bodie. I may not breake prison, till I bee looſed by death: but I will leaue it, not vnwillingly, when I am looſed.

6

The common feares of the World are cauſeleſſe, and ill placed. No man feares to doo ill; euerie man to ſuffer ill: wherein, if we conſider it well, wee ſhall finde that we fear our beſt friends. For my part, I haue learled more of God and of my ſelfe, in one weekes extreamitie, then all my whole liues proſperitie

had

had taught mee afore. And, in reaſon and common experience, proſperitie vſually makes vs forget our death: aduerſitie, on the other ſide, makes vs neglect our life. Now (if we meaſure both of theſe, by their effects) forgetfulneſſe of death makes vs ſecure: neglect of this life makes vs carefull of a better. So much therefore as neglect of life is better then forgetfulneſſe of death; and watchfulneſſe better then ſecuritie: ſo much more beneficiall will I eſteeme aduerſitie, then

prosperitie.

7

Euen griefe, it selfe, is pleasant to the remembrance, when it is once past: as ioy is, whiles it is present. I will not therefore, in my cõceit, make any so great difference betwixt ioy and griefe: sith griefe past is ioyfull; and long expectation of ioy is grieuous.

8

Euerie sickenesse is a little death. I will bee content to dye oft; that I may dye once well.

9

Oft times thoſe things, which haue been ſweete in opinion, haue proued bitter in experience. I will therefore euer ſuſpende my reſolute iudgement, vntill the tryall and euent: in the meane while, I will feare the worſt; & hope the beſt.

10

In all diuine and morall good thinges, I would faine keepe that I haue, and get that I want. I doo not more loath all other couetouſneſſe, then I affect this. In

all theſe thinges alone, I profeſſe neuer to haue enough. If I may encreaſe them, therfore, either by labouring, or begging, or vſurie, I ſhall leaue no meanes vnattempted.

11

Some children are of that nature, that they are neuer well, but while the rod is ouer them: ſuch am I to God; Let him beate me, ſo hee amend me: let him take all away from me, ſo he giue me himſelfe.

12

There muſt not bee one vniforme proceeding

ding with all men, in reprehension: but that must varie according to the disposition of the reprooued. I haue seene some men as thornes, which, easily touched, hurt not; but if hard and vnwarily, fetch blood of the hand: others, as nettles, which if they bee nicely handled, sting and pricke; but if hard and roughly presſed, are pulled vp without harme. Before I take any man in hand, I will knowe whether hee bee a thorne, or a nettle.

13

I wil account no sin little; since there is not the least, but workes out the death of the soule. It is all one, whether I be drowned in the ebber shore, or in the midst of the deepe Sea.

14

It is a base thing, to get goods; to keepe them. I see, that God (which only is infinitely rich) holdeth nothing in his own hands; but giues al to his creatures. But, if we will needes lay vp; where should we rather repose it, then in Christs treasu-

ry? The poore mans hand is the treasury of Christ. All my superfluity shall be there hoorded vp: where I know, it shal bee safely kept, and surely returned mee.

15

The Schoole of God, and Nature, require two cõtrary manners of proceeding. In the Schoole of Nature, we must conceiue; and then beleeue: In the Schoole of God, wee must first beleeue; and then wee shall conceiue. Hee, that beleeues no more then hee conceiues, can neuer bee a

Christian ; nor hee a Philosopher, that assents without reason. In Natures Schoole, wee are taught to bolte out the truth, by Logicall discourse: God cannot endure a Logician. In his Schoole, hee is the best Scholler, that reasons least, and assents most. In diuine things, what I may, I will conceiue: the rest I will belieue, and admire. Not a curious head, but a credulous & plaine heart, is accepted with God.

16

No worldly pleasure

hath

hath any abſolute delight in it; but as a Bee, hauing honey in the mouth, hath a ſting in the tayle. Why am I ſo fooliſh, to reſt my heart vpon any of them? and not rather labour to aſpire to that one abſolute good, in whom is nothing ſauouring of griefe, nothing wanting to perfect happineſſe.

17

A ſharpe reproofe I account better, than a ſmooth deceit. Therfore, when my friend checkes me, I will reſpect it with thankefulneſſe: when o-

thers flatter mee, I will ſuſpect it, and reſt in my owne cenſure of my ſelfe; who ſhould bee more priuie (and leſſe partiall) to my owne deſeruings.

18

Extreamity diſtinguiſheth friendes: worldly pleaſures, like Phiſicians, giue vs ouer when once wee lye a dying; and yet the death-bed had moſt need of comforts: Chriſt Ieſus ſtandeth by his, in the panges of death; and after death, at the barre of iudgement; not

leauing

leauing them either in their bed, or graue. I will vse them therefore to my best aduantage; not trust them. But for thee, O my Lord, which in mercy and truth canst not faile mee (whom I haue found euer faithfull and present in all extreamities) Kill mee, yet will I trust in thee.

19.

Wee haue heard of so many thousand generations passed, and wee haue seene so many hūdreths die within our knowledge; that I wōder,

any man can make account to liue, one day. I will dye dayly. It is not done before the time, which may bee done at all times.

20

Desire oft times makes vs vnthankfull. For, who hopes for that hee hath not, vsually forgets that which he hath. I will not suffer my heart to roue after high or impossible hopes; lest I should, in the meane time, contemne present benefits.

21

In hoping well, in being ill, & fearing worse,

the life of man is wholly consumed. When I am ill, I will liue in hope of better; when well, in feare of worse: neither will I, at any time, hope without feare; lest I should deceiue my selfe, with too much confidence (wherin euill shall be so much more vnwelcome & intolerable, because I looked for good) nor, againe, feare without hope; lest I shold be ouer-much dieected: nor doo either of them, without true contentation.

22

What is man, to the

whole earth? What is earth, to the Heauen? What is heauen, to his Maker? I will admire nothing in it ſelfe; but all things in God, and God in all things.

23

There be three vſuall cauſes of ingratitude, vpon a benefit receiued; Enuie, Pride, Couetouſneſſe: Enuie, looking more at others benefits then our owne; Pride, looking more at our ſelues, than the benefit; Couetouſneſſe, looking more at that wee would

haue

haue, than what wee haue. In good turnes, I will neither respect the giuer nor my selfe, nor the gift, nor others; but onely the intent and good will from whence it proceeded. So shal I requite others great pleasures, with equall goodwill; and accept of small fauors, with great thankfulnesse.

24

Whereas the custome of the Worlde is, to hate things present, to desire future, and magnifie what is past: I will contrarily esteeme

that which is preſent, beſt. For, both what is paſt, was once preſent; and what is future, will be preſent: future things next; becauſe they are preſent in hope; what is paſt, leaſt of all, becauſe it cannot be preſent: yet ſomewhat, becauſe it was.

25

Wee pitie the follie of the Larke, which (while it playeth with the feather, and ſtoopeth to the glaſſe) is caught in the Fowlers net: & yet cannot ſee our ſelues alike made fooles, by Sathan;

who

who, deluding vs by the vaine feathers and glaſſes of the world, ſuddainly enwrappeth vs in his ſnares. Wee ſee not the nets indeede: it is too much that we ſhall feele them; and that they are not ſo eaſily eſcaped after, as before auoyded. O Lord, keep thou mine eies, from beholding vanity. And, though mine eyes ſee it, let not my heart ſtoope to it; but loath it a farre off. And, if I ſtoope at any time, & be taken; Set thou my ſoule at libertie: that I may ſay, My ſoule is eſca-

ped

ped, euen as a bird out of the snare of the Fowler; the snare is broken, and I am deliuered.

26

In suffering euill, to looke to secondary causes, without respect to the highest, maketh impatience. For so we bite at the stone; and neglect him that threw it. If we take a blowe at our equall, we returne it with vsurie: if of a Prince, we repine not. What matter is it if God kill mee, whether hee doe it by an Ague, or by the hand of a Tyrant? Againe, in

ex-

expectation of good, to looke to the first cause, without care of the second, argues idlenesse, and causeth want. As wee cannot helpe our selues, without God: so God will not ordinarily helpe vs, without our selues. In both, I wil look vp to God; without repining at the meanes in one, or trusting them in the other.

27

If my money were another mans, I could but keepe it: onely the expending shewes it my owne. It is greater glory,

com-

comfort, and gaine, to lay it out well, than to keepe it safely. God hath made me, not his Treasurer; but his Steward.

28

Augustines friend, *Nebridius*, not vniustly hated a short answere, to a weightie & difficult question; because the disquisition of great truthes requires time, and the determining is perilous: I will as much hate a tedious and farre fetched answer, to a short and easie question. For, as that other wrongs the truth, so this, the hearer.

Per-

29

Performance is a binder. I will requeſt no more fauour of any man, than I muſt needes. I will rather chooſe to make an honeſt ſhift, thē ouermuch enthrall my ſelfe, by being beholding.

30

The World is a ſtage: Euery man an actor; and playes his part heere, either in a Comedie or Tragedy. The good man is a Comedian, which (how-euer hee begins) endes merrily: but the wicked man acts a Tragedy; and therefore euer

ends in horrour. Thou ſeeſt a wicked man vaunt himſelfe on his ſtage: ſtay till the laſt Act, and look to his end (as *Dauid* did) and ſee, whether that be peace. Thou wouldſt make ſtrange Tragedies, if thou wouldſt haue but one Acte. Who ſees an Oxe, grazing in a fat and ranke paſture, and thinks not that hee is neere to the ſlaughter? whereas the lean beaſt, that toiles vnder the yoke, is farre enough from the Shambles. The beſt wicked man cannot be ſo enuied in his firſt ſhewes, as hee

is pitiable in the conclusion.

31

Of all obiects of Beneficence, I would chuſe either an olde man, or a childe; becauſe theſe are moſt out of hope to requite. The one forgets a good turne: the other liues not, to repay it.

32

That, which *Pythagoras* ſayd of Philoſophers, is more true of Chriſtians (for, Chriſtianitie is nothing but a diuine & better Philoſophy): Three ſorts of men come to the Market; buyers, ſellers,

loo-

lookers on. The two firſt are both buſie, and carefully diſtracted about their Market: onely the third liue happily; vſing the World, as if they vſed it not.

33

There be three things, which of all other I will neuer ſtriue for; the wall, the way, the beſt ſeate. If I deſerue well, a lowe place cannot diſparage mee ſo much, as I ſhall grace it: if not, the height of my place ſhal adde to my ſhame; whiles euerie man ſhall condemne me of pride, matched with

vnwor-

vnworthinesse.

34

I see, there is not so much difference betwixt a man and a beast, as betwixt a Christian and a naturall man. For, whereas man liues but one life of reason, aboue the beast; a Christian liues foure liues, aboue a naturall man: The life of inchoate regeneration, by grace; The perfect life of imputed righteousnes; the life of glory begun, in the separation of the soule; the life of perfect glory, in the societie of the body, with the

ſoule in full happineſſe: The woorſt whereof is better, by many degrees, than the beſt life of a naturall man. For, whereas the dignitie of the life is meaſured, by the cauſe of it (in which regarde the life of the plant is baſeſt; becauſe it is but frō the iuyce, ariſing from the roote, adminiſtred by the earth: the life of the bruit creature better than it; becauſe it is ſenſitiue: of a man better than it; becauſe reaſonable) and the cauſe of this life, is the ſpirit of GOD; ſo farre as the

ſpirit of God is aboue reaſon; ſo farre doeth a Chriſtian exceed a meer naturaliſt. I thanke God much, that he hath made mee a man; but more that hee hath made mee a Chriſtian: without which, I know not whether it had beene better for mee, to haue beene a beaſt, or not to haue beene.

35

Great mens fauours, friendes promiſes, and dead mens ſhooes, I will eſteeme: but not truſt to.

36

It is a fearefull thing to sinne; more fearefull to delight in sinne; yet worse to defend it: but worse thē worst, to boast of it. If therefore I cannot auoid sinne; because I am a man: yet I will auoyde the delight, defence, & boasting of sin; because I am a Christiā.

37

Those things, which are most eagerly desired, are most hardly both gotten, and kept; God commonly crossing our desires, in what wee are ouer-feruent. I will there-

fore

fore account all things as too good to haue, so nothing too deare to loose.

38

It is best to be courteous to all; entire with few. So may wee, perhaps, haue lesse cause of ioy: I am sure, lesse occasion of sorrow.

39

Secrecies, as they are a burden to the mind, ere they bee vttered: so are they no lesse charge to the receiuer, when they are vttered. I will not

long after more inward ſecrets; leſt I ſhould procure doubt to my ſelfe, and iealous feare to the diſcloſer: But as my mouth ſhall bee ſhutte with fidelitie, not to blab them; ſo my eare ſhall not be too open to receiue them.

40

As good Phyſicians, by one receit, make way for another: ſo is it the ſafeſt courſe in practiſe; I will reueale a great ſecret to none, but whom I haue found faithfull in leſſe.

I will

41

I will enioy all things in GOD, and GOD in all things; nothing in it selfe: So shall my ioyes neither chaunge nor perish. For, how-euer the things themselues may alter, or fade: yet he, in whom they are mine, is euer like himselfe; constant, and euerlasting.

42

If I would prouoke my selfe to contentation, I will cast downe my eyes to my inferiours; and there see better men

in worse condition: if to humilitie, I will cast them vp to my betters; and so much more deiect myself to them, by how much more I see them thought worthy to bee respected of others, and deserue better in themselues.

43

True vertue restes in the conscience of it selfe, either for rewarde, or censure. If, therefore, I know my selfe vpright, false rumours shall not daunt me: if not answerable to the good report

of my fauourers, I will my ſelfe finde the firſt fault; that I may preuent the ſhame of others.

41

I will account vertue the beſt riches, knowledge the next, riches the worſt; and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuſe them not; but if not, I deſire them not.

45

An honeſt word I account better then a care-

leſſe oath. I will ſay nothing, but what I dare ſweare, & will performe. It is a ſhame for a Chriſtian, to abide his tongue a falſe Seruant, or his minde a looſe Miſtreſſe.

46

There is a iuſt and eaſie difference to bee put betwixt a friend, and an enemie; betwixt a familiar, and a friend: and much good vſe to bee made of all; But, of all, with diſcretion. I will diſcloſe my ſelfe no whit to my enemie, ſomewhat to my friend, whol-

ly

ly to no man; leaſt I ſhould bee more others then my owne. Friendſhip is brittle ſtuffe. How know I, whether hee, that now loues mee, may not hate me hereafter?

47

No man, but is an eaſie Iudge of his owne matters: and lookers on oftentimes ſee the more. I will therefore ſubmit my ſelfe to others, in what I am reproued: but, in what I am prayſed, onely to my ſelfe.

48

I will not be ſo merry,

as to forget God; nor ſo ſorrowfull, to forget my ſelfe.

49

As nothing makes ſo ſtrong and mortall hoſtilitie, as diſcord in religions: ſo nothing in the world vnites mens harts ſo firmely, as the bond of faith For, whereas there are three groundes of friendſhip; vertue, pleaſure, profit; and, by all confeſſions, that is the ſureſt, which is vpon vertue: it muſt needs follow, that what is grounded on the beſt, & moſt heauenly vertue, muſt be the

faſteſt:

faſteſt: which as it vnites man to God ſo inſeparably, that no tentations, no torments, not all the gates of Hell can ſeuer him; ſo it vnites one Chriſtian ſoule to another ſo firmely, that no outward occurrences, no imperfections in the partie loued, can diſſolue them. If I loue not the childe of God (for his owne ſake, for his Fathers ſake) more then my friend (for my commodity, or my kinſman for blood) I neuer receiued any ſparke of true heauenly loue.

50.

The good duty, that is differred vpon a conceit of preſent vnfitneſſe, at laſt growes irkſome; and there-upon altogether neglected. I will not ſuffer my heart to entertaine the leaſt thought of loathneſſe towards the taske of deuotion, wherewith I haue ſtinted my ſelfe: but violently breake through any motion of vnwillingnes; not without a deepe check to my ſelfe, for my backwardneſſe.

51.

Hearing is a ſenſe of

great

great apprehenſion; yet farre more ſubiect to deceit, then ſeeing: not in the maner of apprehending; but in ỳ vncertainty of the obiect. Words are vocal interpreters of the mind; actions reall: and therefore how-euer both ſhould ſpeak according to the truth of what is in the heart; yet words do more bely the heart, then actions. I care not what wordes I heare, when I ſee deedes. I am ſure, what a man dooth, hee thinketh: not ſo alwayes, what he ſpeaketh. Though I will not be ſo

ſeuere a cenſor, that, for ſome fewe euill actes, I ſhould condemne a man of falſe-hartednes: yet, in common courſe of life, I need not be ſo mopiſh, as not to beleeue rather the lāguage of the hand, then of the tongue. Hee that ſayes well and doth well, is without exception commendable: but, if one of theſe muſt bee ſeuered from the other, I like him well that doth well, and ſaith nothing.

52

That, which they ſay of the Pelican; that when the Shepheards, in deſire

to catch her, lay fire not far frō her neaſt; which ſhe finding, and fearing the danger of her yong, ſeekes to blow out with her wings, ſo long till ſhe burne her ſelfe, and makes her ſelfe a prey in an vnwiſe pitie to her yong; I ſee morally verified in experience, of thoſe, which, indiſcreetly medling with the flame of diſſenſion kindled in the Church, rather encreaſe then quench it; rather fire their owne wings then help others. I had rather bewaile the fire afarre off, then ſtirre

in the coales of it. I would not grudge my ashes to it, if those might abate the burning: but, since I see it is dayly encreased with partaking, I will behold it with sorrow; and meddle no otherwise than by prayers to God, and entreaties to men; seeking my owne safety, and the peace of the Church, in the freedome of my thought, & silence of my tongue.

53

That which is sayd of *Lucillaes* faction, that anger bred it, pride fostered it, and couetousnesse

con-

confirm'd it, is true of all Schismes; though with some inuersion. For, the most are bred through pride (whiles men, vpon an high conceit of themselues, scorne to goe in the common road, and affect singularitie in opinion); are confirmed through anger (whiles they stomacke & grudge any cõtradiction); & are nourisht through couetousnes, whiles they seek ability to beare out their part. In some other again Couetousnesse obtaines the first place, Anger the second, Pride the last.

Here-

Herein therefore I haue beene alwayes wont to commend and admire the humilitie of those great & profound wits, whom depth of knowledge hath not led to by-paths in iudgement; but (walking in the beaten path of the Church) haue bent all their forces to the establishment of receiued trueths: accounting it greater glory to confirme an ancient verity, then to deuise a new opinion (though neuer so profitable) vnknowen to their predecessors. I will not reiect a truth, for

meere

meere noueltie (Olde truths may come newly to light; neither is God tyed to times, for the gift of his illumination): but I will ſuſpect a nouell opinion, of vntrueth; and not entertaine it, vnleſſe it may be deduced from ancient grounds.

54

The eare and the eye are the minds receiuers: but the tongue is onely buſied in expending the treaſure receiued. If therfore the reuenues of the minde bee vttered as faſt or faſter thē they are receiued; it cannot be, but

that the minde must needes be held bare, and can neuer lay vp for purchase. But, if the receiuers take in still with no vtterance, the mind may soone grow a burden to it selfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing; lest I be couetous: nor spende much, and store vp little; least I be prodigall and poore.

55

I will speake no ill of others; no good of my selfe.

56

That which is the mi-

sery

fery of Trauailers, to finde many hoſtes, and few friends, is the eſtate of Chriſtians in their pilgrimage to a better life. Good friendes may not, therefore, bee eaſily forgone: neither muſt they be vſed as ſuits of apparell; which, when wee haue worne thred-bare, we caſt off, and call for new. Nothing, but death or villany, ſhall diuorce me from an olde friend; but ſtill I will follow him ſo farre, as is either poſſible or honeſt: And then I will leaue him, with ſorrow.

57

True friendſhip neceſſarily requires Patience. For, ther is no man, in whom I ſhall not mil like ſomewhat; and who ſhal not, as iuſtly, miſlike ſomewhat in mee. My friends faults therefore, if little, I will ſwallowe and digeſt; if great, I will ſmoother them: how-euer, I will winke at them, to others; but, louingly notifie them to himſelfe.

58

Iniuries hurt not more in the receiuing, then in

the

the remembrance. A ſmall iniurie ſhall goe as it comes: a great iniurie may dine or ſuppe with me; but none at all ſhall lodge with mee. Why ſhould I vexe my ſelfe, becauſe another hath vexed mee?

59

It is good dealing with that, ouer which wee haue the moſt power. If my eſtate will not bee framed to my minde, I will labour to frame my minde to my eſtate.

60

In greateſt company

I will

I will bee alone to my selfe: in greateſt priuacie, in companie with God.

61

Griefe for things past that cannot bee remedied, and care for things to come that cannot bee preuented, may easily hurt; can neuer benefit mee. I will therefore commit my selfe to God in both, and enioy the present.

62

Let my estate be neuer so meane, I will euer keep my selfe rather beneath; then either leuel,

or about it. A man may rise, when he will, with honour: but cannot fall, without shame.

63

Nothing doth so befoole a man, as extreame passion. This doth both make thē fooles, which otherwise are not; and shew them to be fooles, that are so. Violent passions, if I cannot tame thē, that they may yeelde, to my ease; I will at least smother thē, by concealment; that they may not appeare, to my shame.

64

The minde of man,

though infinite in desire, yet is finite in capacitie. Since I cannot hope to knowe all things, I will labour first to knowe what I needes must, for their vse: next, what I best may, for their conuenience.

65

Though time bee precious to mee (as all irreuocable good things deserue to be) and of all other things I would not be lauish of it; yet I will account no time lost, that is either lent to, or bestowed vpō my friend.

I will

66

I will honour good examples: but I will liue by good precepts.

67

As charity requires forgetfulnes of euill deedes: so Patience requires forgetfulneſſe of euill accidents. I will remember euils paſt, to humble me; not to vexe me.

68

It is both a miſery and a ſhame, for a man, to be a Bankrupt in loue: which hee may eaſily pay; and bee neuer the more impouerished. I wil bee in no mans debt, for

good will: bin wil at leaſt returne euery man his owne meaſure; if not with vſurie. It is much better to be a Creditor, then a Debtor, in anie thing; but eſpecially of this: yet of this I will ſo be content to bee a debtor, that I wil alwayes be paying it where I owe it, and yet neuer will haue ſo payd it, that I ſhall not owe it more.

69.

The Spaniſh prouerb is too true; Dead men & abſent find no friends. All mouthes are boldly opened, with a conceite

of impunity. My care shall be no graue to burie my friendes good name. But, as I will bee my present friends selfe: So will I bee my absent friends Deputie; to say for him what he would (and cannot) speake for himselfe.

70

The losse of my friend as it shall moderately grieue mee: so it shal an other way much benefit me; in recompense of his want: for it shal make me thinke more often, and seriously of earth, and of heauen. Of earth,

for his body which is repoſed in it: of Heauen, for his ſoule which poſſeſſeth it before me: Of earth, to put me in mind of my like frailtie and mortalitie: of Heauen, to make mee deſire, and (after a ſort) emulate his happineſſe and glory.

71

Variety of obiectes is wont to cauſe diſtraction: when againe a little one, layd cloſe to the eye (if but of a peny breadth) wholy takes vp the ſight; which could elſe ſee the whole halfe Heauen at once. I wil haue the eyes

of

of my minde euer fore-ſtalled, and filled with theſe two obiects; the ſhortnes of my life, eternity after death.

72

I ſee that hee is more happy, that hath nothing to loſe, then hee that loſeth that which he hath. I wil therefore neither hope for riches, nor feare pouertie.

72

I care not ſo much in any thing, for multitude, as for choyce. Bookes & friends I will not haue many: I had rather ſeriouſly conuerſe with a

fewe, then: wander amongst many.

74

The wicked man is a very coward, and is afraide of euery thing. Of God, because he is his enemy: of Sathan, because hee is his tormenter: of Gods creatures, because they (ioyning with their Maker) fight against him: of himselfe, because hee beares, about him, his owne accuser, and executioner. The godly man, contrarily, is afraid of nothing. Not of GOD, because hee knowes him his best

friend,

friend; and therefore will not hurt him: not of Sathan; because hee cannot hurt him: not of afflictions, because he knowes they proceed from a loving God; and end to his owne good: not of the creatures; since the very stones of the field are in league with him: not of himself; since his conscience is at peace. A wicked man may be secure, because he knowes not what hee hath to feare; or desperate, through extreamitie of feare: but, truely courragious hee cannot bee.

Faithlesnes cannot chuse but bee false-hearted. I wil euer, by my courage, take triall of my faith: By how much more I feare, by so much lesse I beleeue.

75

The godly man liues hardly; & (like the Ant) toyles here, during the Sommer of his peace, holding himselfe short of his pleasures; as looking to prouide for an hard Winter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally

lash

lash out all his ioyes, in the time of his prosperity; and (like the Grashopper) singing merrily all Sommer, is starued in Winter. I will so enioy the present, that I wil lay vp more for hereafter.

79

I haue wondred oft, and blushed for shame, to reade in meere Philosophers (which had no other Mistresse, but Nature) such strange resolution in the contempt of both fortunes (as they call them); such notable precepts for a constant

ſetledneſſe and tranquilitie of minde; and to cõpare it with my owne diſpoſition, and practiſe: whom I haue found too much drouping and deiected, vnder ſmall croſſes; and eaſilie againe carried away, with little proſperity: To ſee ſuch courage and ſtrength to cõtemne death, in thoſe, which thought they wholy periſhed in death; and to finde ſuch faintharttedneſſe in my ſelfe, at the firſt cõceit of death: who yet am throughly perſwaded of the future happines of my ſoule. I

haue

haue y benefit of nature as well as they ; besides infinite more helps that they want. Oh the dulnes & blindnes of vs vnworthy Christians ! that suffer Heathens, by the dimme Candle-light of Nature, to goe further then wee, by the cleare Sunne of the Gospel : that an indifferent man could not tell by our practise, whether were the Pagan. Let me neuer for shame account my selfe a Christian, vnlesse my Arte of Christianity haue imitated and gone beyond nature so farre,

that I can finde the beſt heathen as farre belowe me in true reſolution, as the vulgar ſort were belowe them. Elſe, I may ſhame Religion: it can neither honeſt nor helpe me.

77

If I would be irreligious & vnconſcionable, I would make no doubt to bee rich. For, if a man will defraude, diſſemble, forſweare, bribe, oppreſſe, ſerue the time, make vſe of all men for his owne turne, make no ſcruple of any wicked action, for his aduantage;

I cannot see, how he can escape wealth and preferment. But, for an vpright man to rise, is difficult: whiles his conscience straightly curbes him in, from euery vniust action; and will not allow him to aduance himselfe, by indirect meanes. So, riches come seldome easily; to a good man; seldome hardly, to the conscienceleſſe. Happie is that man, that can bee rich with trueth, or poore with cõtentment. I will not enuie the grauell, in the vniust mans throat. Of riches let me

neuer haue more, then an honest man can beare away.

78

God is the God of order; not of confusion. As therefore, in naturall things, hee vseth to proceed from one extreame to another by degrees, through the meane; so doeth hee, in spirituall. The Sunne riseth not at once to his highest, frō the darkenes of midnight; but first sends forth some feeble glimmering of light, in the dawning: thē looks out with weak and waterish beames; &

so

ſo, by degrees, aſcends to the midſt of heauē. So, in the ſeaſons of the yeare, we are not one day ſcorched with a Sōmer heat; and, on the next, frozen with a ſuddaine extreamitie of cold: But winter comes on ſoftly; firſt by colde dewes, then hoare frosts; vntill at laſt it deſcende to the hardeſt weather of all: ſuch are Gods Spirituall proceedings; Hee neuer brings any man from the eſtate of ſinne, to the eſtate of glory, but through the ſtate of grace. And, as for grace,

he ſeldom brings a man from groſſe wickednes, to any eminence of perfection. I will be charitably iealous of thoſe men, which from notorious lewdneſſe leape at once into a ſuddaine forwardneſſe of profeſſion. Holineſſe doth not, like *Ionas* gourd, grow vp in a night. I like it better, to go on ſoft and ſure, than for an haſtie fit to runne my ſelfe out of winde; and, after, ſtand ſtill and breath me.

79.

It hath beene ſayd of olde, To doe well and

heare ill; is princelie. Which as it is most true, by reason of the enuie which followes vpon iustice: so is the contrary no lesse iustified, by many experiments; To do ill, and to heare well, is the fashiō of many great men. To doe ill, because they are borne out with the assurance of impunitie: To heare well, because of abundance of Parasites; which, as Rauens to a carcasse, gather about great men. Neither is there any so great misery in greatnesse as this, that it conceales

men

men from themselues; and, whē they will needs haue a sight of their own actions, it shewes them a false glasse to looke in: Meanneſſe of ſtate (that I can finde) hath none ſo great inconuenience. I am no whit ſory, that I am rather ſubiect to contempt, then flatterie.

80

There is no earthly bleſſing ſo precious, as health of body: without which, all other worldly good things are but troubleſome. Neither is

there

there any thing more difficult, then to haue a good ſoule, in a ſtrong and vigorous body (for, it is commonly ſeen, that the worſe part drawes away the better): But to haue an healthfull and ſound ſoule, in a weake ſickly bodie, is no nouelrie; whiles the weakneſſe of the body is an helpe to the ſoule: playing the part of a perpetuall monitor, to incite it to good, and checke it for euill. I will not bee ouer-glad of health, nor ouer-fearefull of ſicknes. I will more feare the

ſpirituall hurt, that may follow vpon health; than the bodily paine, that accompanies ſickneſſe.

81

There is nothing more troubleſome to a good minde, then to doe nothing. For, beſides the furtherance of our eſtate, the minde doth both delight, and better it ſelfe with exerciſe. There is but this difference then betwixt labour and idlenes: that labour is a profitable and pleaſant trouble: idleneſſe, a trouble both vnprofitable and comfortleſſe. I will bee

euer

euer doing ſomething; that either God when he cõmeth, or Sathan when he tempteth, may finde me buſied. And yet, ſince (as the olde prouerbe is) Better it is to be idle than effect nothing; I will not more hate doing nothing, than doing ſomething to no purpoſe. I ſhall doe good, but a while: let me ſtriue to do it, while I may.

82

A faithfull man hath three eyes: The firſt of ſenſe, common to him with brute creatures: the ſecond of reaſon, cõmon

to all men: the third, of faith, proper to his profession: whereof each looketh beyond other; and none of them medleth with others obiects. For, neither doth the eye of sense reach to intelligible things, and matters of discourse: nor the eye of reason, to those things which are supernaturall and spirituall: neither doth faith looke downe, to things that may bee sensibly seene. If thou discourse to a brute beast of the depths of Philosophie, neuer so plainly, hee vnderstands not, be-

cause

cause they are beyond the viewe of his eye; which is onely of sense: If to a meer carnal man, of divine things he perceiveth not the things of God: neither indeede can doe; because they are spiritually discerned. And therefore no wonder, if those things seeme vnlikely, incredible, impossible to him, which the faithfull man (hauing a proportionable meanes of apprehension) doth as plainely see, as his eye doeth any sensible thing. Tell a plaine country-man that

the Sun, or ſome higher or leſſer ſtarre, is much bigger than his Cart-wheele; or, at leaſt, ſo many ſcores bigger thē the whole earth; he laughes thee to ſcorne, as affecting admiration, with a learned vntrueth. Yet the Scholler, by the eye of reaſon, doth as plainely ſee & acknowledge this truth, as that his hand is bigger then his penne. What a thicke miſt, yea what a palpable & more than Egyptian darkneſſe, dooth the naturall man liue in! What a world is there, that hee doth not

ſee at all! and how little doth he ſee in this, which is his proper element! Ther is no bodily thing, but the brute creatures ſee, as well as he; & ſome of thē better. As for his eye of reaſon, how dim is it in thoſe things which are beſt fitted to it! what one thing is there in nature, which he doth perfectly know? what herb, or flower, or worme that hee treads on, is there, whoſe true eſſence hee knoweth? No, not ſo much, as what is in his owne boſome; what it is, where it is, or whence

it is, that giues Beeing to
himselfe : But, for those
things which concerne
the best world, hee doth
not so much as cõfusedly
see thẽ; neither knoweth
whether they be. He sees
no whit into the great
and awfull Maiestie of
God. He discernes him
not in al his creatures, fil-
ling the world with his
infinite & glorious pre-
sence. Hee sees not his
wise prouidence, ouer-
ruling all things, dispo-
sing all casual euents, or-
dering al sinful actions of
men to his owne glory.
He cõprehends nothing

of the beauty, maiesty, power and mercie of the Sauiour of the world, sitting in his humanity at his Fathers right hand. He sees not the vnspeakable happinesse of the glorified soules of the Saints. Hee sees not the whole heauenly cõmonwealth of Angels (ascending & descending to the behoofe of Gods children) waiting vpon him at all times inuisibly (not excluded with that closenes of prisons, nor desolatnes of wildernesses) & the multitude of euil spirits passing & stãding by

him, to tempt him vnto euil: but, like vnto the fooliſh bird whē he hath hid his head that he ſees no body, he thinks himſelf altogether vnſeen; & then counts himſelfe ſolitary, when his eye can meet with no cōpanion. It was not without cauſe, that we cal a mere foole a Natural. For, how-euer worldlings haue ſtill thought Chriſtiās Gods fooles, wee know them the fooles of the world. The deepeſt Philoſopher that euer was (ſauing the reuerēce of the Schools) is but an ignorant ſot, to

the ſimpleſt Chriſtian. For, the weakeſt Chriſtian may, by plaine information, ſee ſomewhat into the greateſt myſteries of Nature; becauſe he hath the eye of reaſon common with the beſt: but the beſt Philoſopher, by all the demonſtration in the world, can cõceiue nothing of the myſteries of godlineſſe; becauſe he vtterly wants the eye of faith. Though my inſight into matters of the world be ſo ſhallow, that my ſimplicitie mooueth pity, or maketh ſport vnto others; it ſhall be my

contentment and happineſſe, that I ſee further into better matters. That, which I ſee not, is worthleſſe; and deſerues little better than contempt: that, which I ſee, is vnſpeakeable, ineſtimable, for comfort, for glory.

83

It is not poſſible, for an inferiour to liue at peace, vnleſſe hee haue learned to be cõtemned. For, the pride of his Superiours, and the malice of his equals and inferiours, ſhal offer him continual and ineuitable occaſions of vnquietneſſe.

As contentation is the mother of inward peace with our ſelues: ſo is humility the mother of peace with others. For, if thou bee vile in thine owne eyes firſt, it ſhall the leſſe trouble thee to bee accounted vile of others. So that a man of an high heart, in a lowe place, cannot want diſcontentment: whereas a man of lowely ſtomacke can ſwallow & digeſt cõtempt, without any diſtẽper. For, wherein can he bee the worſe for being contemned, who out of his owne knowledge of

his deſerts did moſt of all cõtemn himſelf? I ſhould be very improuident, if in this calling I did not look for daily contempt; wherein, wee are made a ſpectacle to the World, to Angels,& men. Whẽ it comes, I wil either embrace it, or contemne it: Embrace it, when it is within my meaſure; whẽ aboue, contemne it. So embrace it, that I may more humble my ſelf vnder it: & ſo contemne it, that I may not giue heart to him that offers it; nor diſgrace him, for whoſe cauſe I am contemned.

Chriſt

84

Christ rayſed three dead men to life: One newly departed; another on the Bere; a third ſmelling in the graue; to ſhew vs, that no degree of death is ſo deſperate, that it is paſt helpe. My ſinnes are many, & great: yet if they were more, they are farre belowe the mercie of him that hath remitted them; & the value of his ranſome that hath payed for them. A man hurts himſelfe moſt by preſumptiõ: but we cannot doe God a greater wrong, than to deſpaire

of forgiuenes. It is a double iniurie to God, first that we offend his iuſtice by ſinning; then that we wrong his mercie, with deſpairing, &c.

85

For a man to be weary of the world, through miſeries that hee meetes with (and for that cauſe to couet death) is neither difficult, nor commendable; but rather argues a baſe weakeneſſe of minde. So it may bee a cowardly part, to contemne the vtmoſt of all terrible things, in a feare of lingering miſery: but,

for a man either liuing happily heere on earth, or resoluing to liue miserably, yet to desire his remoueall to Heauen, doth well become a true Christian courage; and argues a notable mixture of patience & faith. Of patience, for that he can and dare abide to liue sorrowfully: of faith, for that hee is assured of his better Beeing otherwhere; and therefore prefers the absent ioyes hee lookes for, to those he feeles in present. No sorrow shall make mee wish my selfe dead, that I

may

may not be at all: No cõtentment ſhal hinder me from wiſhing my ſelfe with Chriſt, that I may be happier.

86

It was not for nothing, that the wiſe Creator of all things hath placed gold & ſiluer, and all precious minerals vnder our feete, to be trode vpon; & hath hid them low in the bowels of the earth, that they cannot without great labour bee either found, or gotten: whereas he hath placed the nobleſt part of his creation aboue our heads; & that

ſo open to our view, that we cannot chuſe but euery moment beholde them. Wherin what did he elſe intēd, but to draw away our mindes from theſe worthleſſe, and yet hiddē, treaſures (to which he foreſaw we would be too much addicted) and to call them to the contemplation of thoſe better things, which (beſides their beauty) are more obliuious to vs; that in them wee might ſee and admire the glory of their Maker, and withall ſeeke our own. How do thoſe men wrong themſelues,

and

and misconstrue God, who (as if he had hidden these things, because he would haue thē sought, and layd the other open for neglect) bend themselues wholly to the seeking of these earthly cōmodities! & do no more mind heauen, than if there were none. If wee could imagine a beast to haue reason, how could he be more absurd in his choice? How easie is it to obserue, that still the higher we goe, the more purity and perfection we finde! (So earth is the very drosse and dregs of all

the elemẽts: water ſome-
what more pure than it;
yet alſo more feculent
thã the aire aboue it: the
lower aire leſſe pure than
his vppermoſt regions;
& yet they as far inferior,
to the loweſt heauens:
which againe are more
exceeded by the glori-
ous and empyriall ſeat of
God, which is the hea-
uen of the iuſt): Yet theſe
brutiſh men take vp
their reſt, and place their
felicity in the loweſt and
worſt of all Gods work-
manſhip; not regar-
ding that, which with it
owne glorie can make

them happy. Heauen is the proper place of my ſoule: I will ſend it vp thither continually in my thoughts, whiles it ſoiournes with me, before it goe to dwell there for euer.

87

A man need not to care for more knowledge, then to know himſelfe: he needs no more pleaſure, than to cõtent himſelfe: no more victorie, than to ouercome himſelf: no more riches, than to enioy himſelfe. What fooles are they that ſeek to know al other things,

& are ſtrangers in themſelues? that ſeeke altogether to ſatiſfie others humors, with their owne diſpleaſure: that ſeeke to vanquiſh Kingdoms and Countreys, when they are not Maſters of themſelues: that haue no hold of their owne hearts; yet ſeeke to be poſſeſſed of all outward commodities. Goe home to thy ſelfe, firſt, vaine heart: &, when thou haſt made ſure worke there (in knowing, contenting, ouercoming, enioying thy ſelfe) ſpend all the ſuperfluitie of thy time

and labour, vpon others.

88

It was an excellent rule that fell from Epicure (whose name is odious to vs, for the father of loosnes); That, if a man would be rich, honorable, aged, hee should not striue so much to ad to his welth, reputation, yeers, as to detract from his desires. For certainly, in these things which stand most vpon conceit, hee hath the most that desireth least. A poore man, that hath little, & desires no more, is in truth richer thã the greatest mo-

narch,

narch, that thinkes hee hath not what he ſhould, or what he might, or that grieues there is no more to haue. It is not neceſſity, but ambition, that ſets mens hearts on the rack. If I haue meat, drink, apparel, I will learne therewith to be content. If I had the worlde full of wealth beſide, I cou'd enioy no more then I vſe: the reſt could pleaſe me no otherwiſe but by looking on. And why can I not thus ſolace my ſelfe, while it is others?

89

An inconſtant & wa-

uering

uering mind, as it makes a man vnfit for Societie (for that there can be no assurance of his wordes, or purposes neither can we build on them, without deceit): so, besides that it makes a man ridiculous, it hinders him, from euer attaining any perfectiō in himselfe (for, a rouling stone gathers no mosse: and the mind whil'st it would be euery thing, proues nothing. Oft changes cannot bee without losse): Yea, it keepes him from enioying that which hee hath attained. For, it keepes

him

him euer in worke: building, pulling downe, selling, changing, buying, commanding, forbidding. So, whiles he can be no other mans friend, he is the least his owne. It is the safest course for a mans profit, credit, and ease, to deliberate long, to resolue surely, hardly to alter, not to enter vpon that whose ende hee fore-sees not answerable; and when he is once entred, not to surcease till he haue attayned the end he fore-saw. So may he, to good purpose, begin a new worke, when hee

hath

hath well finiſhed the olde.

90

The way to Heauen, is like that which *Ionathan* & his armour-bearer paſſed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is foule, and thornie: whereto wee muſt make ſhift to climbe, on our hands and knees; but when we are come vp, there is victorie, and triumph. Gods children haue three ſuits of apparel (whereof two are worne dayly, on earth; the third layd vp for them, in the ward-

robe

robe of Heauen): They are euer either in blacke, mourning; in red, perſecuted; or in white, glorious. Any way ſhall bee pleaſant to me, that leads vnto ſuch an end. It matters not, what ragges or what colours I weare with men; ſo I may walk with my Sauiour in white, & reigne with him in glory.

Amen.

FINIS.

MEDITATIONS and VOWES,

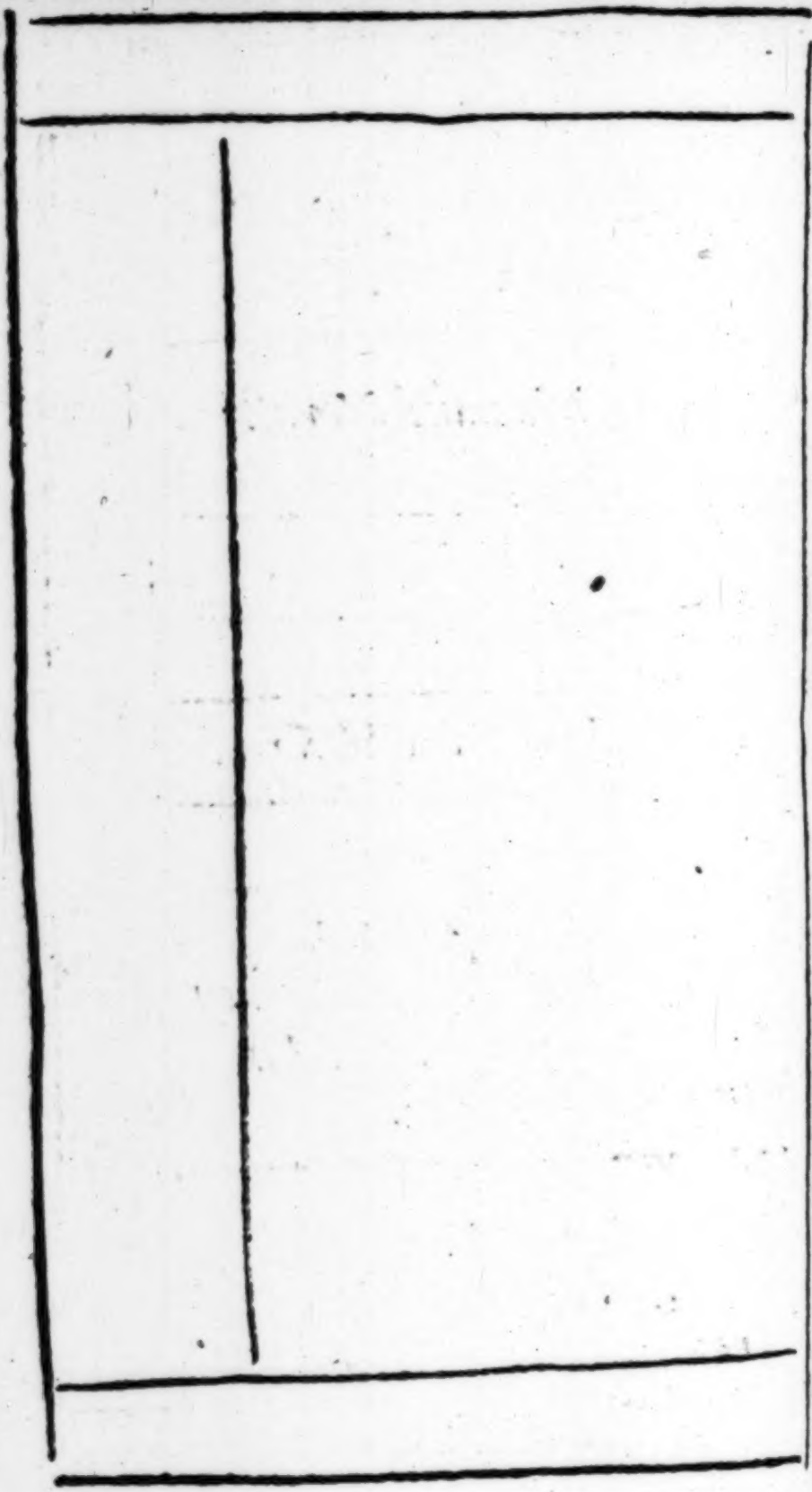
Diuine and Morall:

A third Century.

By IOSEPH HALL.

AT LONDON
Imprinted by *Humfrey Lownes*, for *Iohn Porter*.

1606.



TO THE RIGHT worshipful Sir EDMVND BACON, *Knight, increase of honor, strength of body, perfection of vertue.*

SIR, There is no wise man would giue his thoughts for all the world: Which as they are the most pleasing, and noble businesse of man, being the naturall and immediate issue of that reason, whereby he is seuered from brute creatures: So they are in their

vse most beneficiall to our selues, and others. For, by the meanes hereof, we enioy both God and our selues; and hereby wee make others partners of those rich excellencies, which God hath hid in the mind. And though it be most easie and safe, for a man, with the Psalmist, to commune with his owne heart in silence; yet is it more behouefull to the common good, for which (both as men and Christians) we are ordained, that those thoughts, which our experience hath found comfortable and fruitfull

to our ſelues, ſhould (with neglect of all cenſures) be communicated to others. The concealement wherof (me thinkes) can proceed from no other ground, but either timerouſneſſe, or enuy. Which conſideration hath induced me to clothe theſe naked thoughts in plaine and ſimple words, and to aduenture them into the light, after their fellowes: Conſecrating them the rather to your name for that (beſides all other reſpects of duetie) they are part of thoſe Meditatiõs, which in my late peregrination with you,

tooke me vp vnder the ſolitary hilles of Ardenna; *wãting as thẽ the opportunity of other imployment. I offer them to you, not for that your ſelfe is not ſtored with choice of better; but as poore men vſe to bring preſents to the rich: If they may carrie acceptatiõ from you, and bring profit vnto any ſoule, it ſhall abundantly ſatisfie me; who ſhould thinke it honour enough, if I might bee vouchſafed to bring but one pin towardes the decking of the ſpouſe of Chriſt; whiles others, out of their abũdance, adorne*

her with coſtly robes, and rich medals. I commend their ſucceſſe to God, their patronage to you, their vſe to the world. That God multiplie his rare fauours vpon you, and your worthy Ladies; and go you on to fauour

Your Worſhips

humbly deuoted,

Ios. Hall.

MEDITATIONS
and Vowes.

1

GOod men are placed by God, as ſo many ſtars in this lower firmament of the world. As they muſt imitate thoſe heauenly bodies, in their light and influence; ſo alſo in their motion: and therefore, as the Planets haue a courſe proper to themſelues, againſt the

ſway of the heauen that carries them about; ſo muſt each good man haue a motion out of his own iudgement, contrary to the cuſtoms and opinions of the vulgar; finiſhing his own courſe with the leaſt ſhewe of reſiſtance. I will neuer affect ſingularitie; except it bee among thoſe that are vicious. It is better to doe, or thinke well alone, then to followe a multitude in euill.

2

What ſtrange variety of actions doth the eye

of GOD see at once round about the compasse of the earth, and within it: Some building houses; some deluing for mettals; some marching in troups, or encamping one against another; some bargaining in the market; some trauelling on their way; some praying in their closets; others quaffing at the Tauerne; some rowing in the Galleys, others dallying in their chābers; & in short, as many differēt actions as persons: yet all haue onecōmon intention of good to thēselues,

true in ſome, but in the moſt, imaginary. The glorified Spirits haue but one vniforme work, wherein they all ioyne; the praiſe of their Creator. This is one difference betwixt the Saints aboue, and below; They aboue are free both frõ buſineſſes and diſtraction: theſe below, are free (though not abſolutely) from diſtraction, not at all from buſineſſe. *Paul* could thinke of his cloke that he left at *Troas*; and of the ſhaping of his skinnes for his tents: yet, through theſe he look't

ſtill at heauen. This world is made for buſineſſe: my actions muſt vary according to occaſions: my end ſhall bee but one, and the ſame now on earth, that it muſt bee one day in heauen.

3

To ſee how the Martyrs of God died, and the life of their perſecuters, would make a man out of loue with life, and out of al feare of death. They were fleſh and blood, as well as wee; life was as ſweete to them, as to vs; their bodies were as ſen-

ſible of paine as ours; we goe to the ſame heauen with them. How comes it then, that they were ſo couragious in abiding ſuch torments in their death, as the very mention ſtrikes horror into any reader; and we are ſo cowardly in encountring a faire and natural death? If this valour had beene of themſelues, I would neuer haue looked after them in hope of imitation. Now, I know it was he for whom they ſuffered, & that ſuffred in thē, which ſuſtained them: They were of thēſelues

as weak as I; and God can be as ſtrong im me, as he was in thē. O Lord thou art not more vnable to giue me this grace; but I am more vnworthy to receiue it: and yet thou regardeſt not worthines, but mercie. Giue mee their ſtength, and what end thou wilt.

4

Our firſt age is all in hope: Whē we are in the womb, who knows whether we ſhall haue our right ſhape & proportion of body, being neither mōſtrous nor deformed? Whē we are born,

who knowes whether with the due features of a man, we shall haue the faculties of reason and vnderstanding: when yet our progresse in yeeres discouereth wit or folly; who knowes, whether with the power of reason wee shall haue the grace of faith to be christians? and when wee begin to professe well, whether it be a temporary, and seeming, or a true & sauing faith? Our middle age is halfe in hope for the future, and halfe in proofe for that is past: Our olde age is

out of hope, and altogether in proofe. In our laſt times therefore wee knowe, both what wee haue been, and what to expect. It is good for youth to looke forward, and ſtill to propound the beſt things vnto it ſelfe; for an old man to looke backward, and to repent him of that wherein hee hath fayled, and to recollect himſelfe for the preſent: But in my middle age, I will looke both backward and forward; comparing my hopes with my proofe; redeeming the time ere it bee

all ſpent, that my recouery may preuent my repentance. It is both a folly & miſery to ſay, This I might haue done.

5

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our ſinnes, and to make himſelfe a debter to vs in his promiſes: So that now both wayes the ſoule may be ſure; ſince hee neither calleth for thoſe debts which hee hath once forgiuen; nor withdraweth thoſe fauours, and that heauen whichhe hath promiſed:

But as hee is a mercifull creditor to forgiue, ſo is hee a true debter to pay whatſoeuer he hath vndertaken: whence it is come to paſſe, that the penitent ſinner owes nothing to God but loue and obedience; and God owes ſtill much and all to him: for hee owes as much as hee hath promiſed; and what hee owes by vertue of his bleſſed promiſe, we may challenge. O infinite mercie! Hee that lent vs all that wee haue, and in whoſe debt-bookes we run hourely,

forward till the ſumme be endleſſe; yet owes vs more, and bids vs looke for paiment. I cannot deſerue the leaſt fauour he can giue; yet I will as confidently challēge the greateſt, as if I deſerued it: Promiſe indebteth no leſſe then loane or deſert.

6

It is no ſmall commendation to manage a little well: He is a good Waggoner, that can turn in a narrow roome. To liue well in abundance, is the praiſe of the eſtate, not of the perſon.

I wil ſtudie more how to giue a good account of my little, then how to make it more.

7

Many Chriſtians doe greatly wrong themſelues with a dull and heauy kind of ſulleneſſe; who, not ſuffering themſelues to delight in any worldly thing, are thereupon oft times ſo hartleſſe, that they delight in nothing: Theſe men, like to careleſſe gueſts, when they are inuited to an excellent banquet, loſe their dainties, for want of a ſtomacke; and loſe

their stomacke for want of exercise A good conscience keepes alwayes good cheere, he cannot chuse but fare well that hath it, vnlesse hee lose his appetite with neglect and slouthfulnesse. It is a shame for vs Christians not to finde as much ioy in God, as worldlings doe in their forced merriments; and lewde wretches in the practise of their sinnes.

8

A wise Christian hath no enemies. Many hate and wrong him: but hee loues all men, & all plea-

ſure him. Thoſe that profeſſe loue to him, pleaſure him with the comfort of their ſociety, and the mutuall reflection of friendſhip; thoſe that profeſſe hatred, make him more warie of his wayes; ſhew him faults in himſelfe, which his friends would either not haue eſpied, or not cenſured; ſend him the more willingly to ſeeke fauour aboue: And as the worſt doe beſtead him, thogh againſt their willes; ſo he againe doth voluntary good to them. To doe euill for euill,

as *Ioab* to *Abner*, is a ſinfull weakeneſſe: To doe good for good, as *Ahaſuerus* to *Mordecai*, is but natural iuſtice: To doe euill for good, as *Iudas* to Chriſt, is vnthankfulneſſe and villany: Only to doe good for euill, agrees with Chriſtian profeſſion. And what greater worke of friendſhip then to doe good? If men will not bee my friends in loue, I wil perforce make them my friendes in a good vſe of their hatred. I will bee their friend, that are mine, and would not be.

9

All temporall things are troubleſome: For if we haue good things, it is a trouble to forgoe them; and when we ſee they muſt be parted frō, either we wiſh they had not been ſo good, or that wee neuer had enioyed thē. Yea, it is more trouble to loſe them, than it was before ioy to poſſeſſe them. If contrarily, wee haue euill things, their very preſence is troubleſome; and ſtill we wiſh that they were good, or that we were disburdened of them: So

good things are troublesome in euent, euill things in their vse. They in the future, these in present: they, because they shall come to an end, these because they doe continue. Tell mee, thy wife, or thy childe lyes dying, and nowe makes vp a louing and dutifull life, with a kinde and heauenly parture; whether hadst thou rather, for thy owne part, she had been so good, or worse? would it haue cost thee so many heartie sighes and teares, if shee had beene peruerse and

dis-

disobedient? Yet, if in her life time I put thee to this choyce, thou thinkest it no choyce at all, in such inequalitie. It is more torment (sayest thou) to liue one vnquiet moneth, then it is pleasure to liue an age in loue. Or if thy life be yet dearer: Thou hast liued to graye hayres, not hastened with cares, but bredde with late succession of yeeres. Thy table was euer couered with varietie of dishes: Thy backe softly and richly clad: Thou neuer gauest denyall

to either skinne or ſtomacke; Thou euer fauouredſt thy ſelfe, and health, thee. Now death is at thy threſhold, and vnpartially knocks at thy doore, doeſt thou not wiſh thou hadſt liued with cruſts, and beene clothed with ragges? Wouldeſt thou not haue giuen a better welcome to death, if he had found thee, lying vpon a pallet of ſtraw, and ſupping of water gruell; after many painfull nights, and many ſides changed in vain? Yet this beggerly eſtate thou deteſteſt in health,

and pitieſt in others as truely miſerable: The ſumme is; A begger wiſheth he might be a Monarch while he liues; and ỳ great Potẽtate wiſheth he had liued a begger, when hee comes to die; &, if beggery be to haue nothing, he ſhall be ſo in death, though he wiſhed it not. Nothing, therefore, but eternitie can make a man truely happy; as nothing can make perfect miſery but eternitie: for as temporall good things afflict vs in their ending, ſo temporall ſorrowes afford vs

ioy in the hope of their ende: What folly is this in vs to seeke for our trouble; to neglect our happinesse? I can be but well; and this that I was well, shall one day bee grieuous: Nothing shall please me, but that once I shall bee happie forever.

10

The eldest of our forefathers liued not so much as a day to God; to whome a thousand yeeres is as no more; we liue but as an houre to the day of our forefathers; for if nine hun-

dreth

dreth and ſixty were but their day, our foureſcore is but as the twelfth part of it: and yet of this our houre we liue ſcarce a minute to God: For, take away all that time that is conſumed in ſleeping, dreſſing, feeding, talking, ſporting; of that little time there can remaine not much more than nothing: yet the moſt ſeeke paſ-times to haſten it: Thoſe which ſeeke to mend the paſe of Time, ſpurre a running horſe. I had more neede to redeeme it with double care and

labor, then to ſeeke how to ſell it for nothing.

11

Each day is a new life, and an abbridgement of the whole. I will ſo liue as if I accounted euery day my firſt, and my laſt: as if I began to liue but then, and ſhould liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vſed the ſame word in many tongues, to ſignifie both Honor and charge; meaning therein to teach vs the inſeparable connexi-

on

on of theſe two. For there ſcarce euer was any charge without ſome opinion of honour: neither euer was there honour without a charge; which two, as they are not without reaſon ioyned together in name by humane inſtitution, ſo they are moſt wiſely coupled together by God in the diſpoſition of theſe worldly eſtates: Charge without honor, to make it amẽds, would be too toyleſome, and muſt needes diſcourage and ouerlay a man. Honour without charge

would bee too pleaſant, and therfore both would bee too much ſought after, and muſt needes carie away the mind in the enioying it. Now many date not bee ambitious, becauſe of the burden; chuſing rather to liue obſcurely & ſecurely: And yet on the other ſide thoſe that are vnder it, are refreſhed in the charge with the ſweetenesſe of honour: ſeeing they cannot bee ſeparated; it is not the worſt eſtate to want both: They whome thou enuyeſt for honour, per-

haps

haps enuy thee more for thy quietneſſe.

13

Hee that taketh his owne cares vpon himſelfe, loades himſelfe in vaine with an vneaſie burden. The feare of what may come, expectation of what will come, deſire of what will not come, and inability of redreſſing all theſe, muſt needes breede him continuall torment. I will caſt my cares vpon GOD, hee hath bidden mee; they cannot hurt him; he can redreſſe them.

14

Our infancie is full of folly; youth, of diſorder and toyle; age, of infirmity: Each time hath his burden, and that which may iuſtly worke our wearineſſe: yet infancie longeth after youth; and youth, after more age; and hee that is very old, as he is a child for ſimplicitie, ſo he would be for yeeres. I account olde age the beſt of three; partly, for that it hath paſſed thorow the folly and diſorder of the other; partly, for that the inconueni-

ences

ences of this are but bodily, with a bettered estate of the minde; and partly, for that it is neerest to dissolution. There is nothing more miserable then an old man that would bee yong againe. It was an answere worthy the commendations, of *Petrarch*, and that which argued a minde truely philosophicall of him, who when his friend bemoned his age appearing in his white temples, telling him he was sorry to see him looke so olde, replyed: Nay, be sory rather

that euer I was yong to be a foole.

15

There is not the leaſt action or euent (whatsoeuer the vaine Epicures haue imagined) which is not ouer-ruled, and diſpoſed by a prouidence, which is ſo far from detracting ought from the maieſtie of God, for that the things are ſmall, as that ther can be no greater honor to him then to extend his prouidence & decree to them becauſe they are infinite: Neither doth this hold in natural things onely, which are

chai-

chained one to another by a regular order of ſucceſſion; but euen in thoſe things which fall out by caſualty & imprudence: whence that worthy father, when as his ſpeach digreſſed beſide his intẽtiõ to a confutatiõ of the errors of the Manichees, could preſẽtly geſſe, that in that vnpurpoſed turning of it, God intẽded the conuerſion of ſome vnknown auditor; as the euẽt proued his cõiecture true ere many daies; whẽ ought fals out cõtrary to that I purpoſed, it ſhall content me, that GOD

pur-

purpoſed it as it is fallen out: So the thing hath attained his owne ende, whiles it miſſed mine. I know what I would, but GOD knoweth what I ſhould will. It is enough that his will is done, though mine be croſſed.

16

It is the moſt thankeleſſe office in the world, to be a mans Pandar vnto ſin. In other wrongs, one man is a wolf to another; but in this, a diuel. And, though at the firſt this damnable ſeruice cary away reward, yet in concluſion, it is requited

with hatred and curſes. For, as the ſicke man extreamly diſtaſted with a loathſome potion, hateth the very cruze wherin it was brought him; ſo doeth the conſcience once ſoundly deteſting ſinne, loathe the meanes that induced him to cõmit it. Contrarily, who withſtands a man in his proſecution of a ſinne, while he doteth vpon it, beares away frownes, and hart-burnings for a time: but when the offending partie comes to himſelfe, and right reaſon, hee recompenſeth

his former dislike with so much more loue, and so many more thankes. The frantick man returned to his wits, thinks him his best friend, that bound him, & beate him most. I will doe my best to crosse any man in his sinnes: If I haue not thankes of him; yet of my conscience I shall.

17

God must be magnified in his very iudgements: Hee lookes for praise, not onely for heauen, but for hell also: His iustice is himselfe, as well as his mercie. As

heauen then is for the praise of his mercie; so hell for the glory of his iustice. We must therefore bee so affected to iudgements as the author of them is, who delighteth not in blood as it makes his creature miserable; but as it makes his iustice glorious. Euery true Christian then must learne to sing that compound dittie of the Psalmist: *Of mercie and iudgment*. It shal not only ioy mee to see God gratious and bountifull in his mercies, & deliuerances of his owne; but

alſo to ſee him terrible in vengeance to his enemies. It is no cruelty to reioyce in iuſtice. The fooliſh mercie of men is cruelty to God.

18

Rareneſſe cauſeth wonder; and more then that, incredulitie, in thoſe things which in themſelues are not more admirable, than the ordinary proceedings of nature If a blazing ſtarre be ſeene in the skie, euery man goes forth to gaze, and ſpendes euery euening, ſome time in wondering at the beames

of it. That any foule ſhould bee bred of corrupted wood reſolued into wormes, or that the Cameleon ſhould euer change his colours, and liue by ayre; that the Oſtrich ſhould digeſt yron; that the Phœnix ſhould burne her ſelfe to aſhes, and from thence breed a ſucceſſor; wee wonder, and can ſcarce credite: Other things more vſuall, no leſſe miraculous, wee knowe, and neglect. That there ſhould bee a birde that knoweth, and noteth the houres of day and

night,

night, as certainely as any Aſtronomer by the courſe of heauen; if we knewe not, who would beleeue? Or that the load-ſtone ſhould by his ſecret vertue ſo drawe iron to it ſelfe, as that a whole chaine of needles ſhould all hang by inſenſible points at each other, onely by the influence that it ſends down from the firſt, if it were not ordinarie, would ſeeme incredible; who would beleeue when he ſees a foule mounted as hie as his ſight can deſcrie it, that there were an en-

gin

gin to be framed, which could fetch it downe into his fiſt? Yea, to omit infinite examples, that a little deſpiſed creature ſhould weaue nets out of her owne entrailes, and in her platformes of building ſhould obſerue as iuſt proportions as the beſt Geometrician, we would ſuſpect for an vntrueth, if we ſaw it not dayly practiſed in our owne windowes. If the Sun ſhould ariſe but once to the earth, I doubt euery man would be a Perſian, and fall downe and worſhip it: whereas

night, as certainely as any Astronomer by the course of heauen; if we knewe not, who would beleeue? Or that the load-stone should by his secret vertue so drawe iron to it selfe, as that a whole chaine of needles should all hang by insensible points at each other, onely by the influence that it sends down from the first, if it were not ordinarie, would seeme incredible; who would beleeue when hee sees a foule mounted as hie as his sight can descrie it, that there were an en-

gin to be framed, which could fetch it downe into his fiſt? Yea, to omit infinite examples, that a little deſpiſed creature ſhould weaue nets out of her owne entrailes, and in her platformes of building ſhould obſerue as iuſt proportions as the beſt Geometrician, we would ſuſpect for an vntrueth, if we ſaw it not dayly practiſed in our owne windowes. If the Sun ſhuld ariſe but once to the earth, I doubt euery man would be a Perſian, and fall downe and worſhip it: whereas

now it riſeth and declineth without regard. Extraordinary euẽts ech man can wonder at: The frequence of Gods beſt workes cauſeth neglect; not that they are euer the worſe for commõneſſe; but becauſe we are ſoon cloyed with the ſame conceit, and haue contempt bred in vs through familiarity. I wil learne to note Gods power and wiſedome, and to giue him praiſe of both in his ordinary works: ſo thoſe things which are but triuiall to the moſt ignorant, ſhall be wonders to

me; and that not for nine dayes, but for euer.

19

Thoſe that affect to tell nouelties and wonders fal into many abſurdities, both in buſie enquirie after matters impertinent, and in a light credulitie, to what-euer they heare; and in fictions of their owne, and additions of circumſtances to make their reports the more admired. I haue noted theſe men, not ſo much wondred at for their ſtrange ſtories, while they are telling, as derided afterwards, whē

the euent hath wrought their disproofe & shame. I will deale with rumors, as graue men doe by strange fashions, take them vp when they are growen into cōmon vse before; I may beleeue, but I wil not relate them but vnder the name of my author; who shall either warrant me with defence, if it be true; or if false, beare my shame.

20

It was a wittie and true speach of that obscure *Heraclitus*, that all men awaking are in one common worlde, but

when we ſleep, ech man goes into a ſeueral world by himſelf; which thogh it bee but a world of fancies, yet is the true image of that little worlde, which is in euery mans heart. For the imaginations of our ſleepe, ſhewe vs what our diſpoſiton is awaking. And as many in their dreams reueale thoſe their ſecrets to others, which they would neuer haue done awake: ſo all may and doe diſcloſe to themſelues in their ſleep thoſe ſecret inclinations, which after much

ſearching, they could not haue found out waking. I doubt not therefore, but as God heretofore hath taught future things in dreames (which kind of reuelation is now ceaſed) ſo ſtill hee teacheth the preſent eſtate of the heart this way. Some dreames are from our ſelues, vaine and idle like our ſelues: Others are diuine, which teach vs good, or mooue vs to good; & others diueliſh, which ſolicite vs to euil. Such anſwere cõmonly ſhal I giue to any tẽptation in the day as I doe by

night

night. I will not lightly paſſe ouer my verie dreams: They ſhal teach me ſomwhat; ſo neither night nor day ſhalbe ſpēt vnprofitably; ỹ night ſhal teach me what I am; the day what I ſhould be.

21

Men make difference betwixt ſeruants, friends, and ſonnes: Seruants, though neer vs in place, yet for their inferioritie, are not familiar. Friends, though by reaſon of their equalitie, and our loue, they are familiar; yet ſtill wee conceiue of them as others from our

ſelues: But children wee thinke of, affectionately, as the diuided peeces of our owne bodies: But all theſe are one to God; his ſeruants are his friends, his friends are his ſonnes; his ſonnes, his ſeruants. Manie clayme kinred of GOD, and profeſſe friendſhip to him (becauſe theſe are priuiledges without difficultie, and not without honor) all the triall is in ſeruice. The other are moſt in affection, and therefore ſecret, and ſo may be diſſembled; this conſi-

ſting

sting in action must needs shew it selfe to the eyes of others. Ye are my friends if ye doe whatsoeuer I commaund you: friendship with God is in seruice, and this seruice is in action. Many weare Gods cloth, that knowe not their Master, that neuer did good chare in his seruice; so that God hath many retainers that weare his Liuery, for a countenance, neuer waite on him; whom he will neuer owne for seruants either by fauour, or wages; few seruants, and therfore few sonnes.

It is great fauour in God, and great honour to me, that he will vouchsafe to make mee the lowest drudge in his familie; which place if I had not, and were a Monarch of men, I were accursed. I desire no more but to serue; yet, Lord, thou giuest mee more, to bee thy sonne: I heare *Dauid* say, *Seemeth it a small matter to you, to bee the sonne in lawe to a King?* What is it then, oh what is it, to be the true adopted sonne of the King of glory? Let mee not now say as *Dauid* of *Saul*, but

as *Sauls* grand-childe to *Dauid*; Oh, what is thy ſeruant, that thou ſhouldeſt looke vpon ſuch a dead dogge as I am?

22

I am a ſtranger here belowe, my home is aboue; yet I can thinke too well of theſe foraine vanities, and can not thinke enough of my home. Surely, that is not ſo farre aboue my head, as my thoughts; neither doth ſo farre paſſe me in diſtance, as in comprehenſion: and yet I would not ſtand ſo much vpon conceiuing, if I could ad-

mire it enough: but my ſtraight heart is filled with a little wonder; and hath no roume for the greateſt part of glorie that remaineth. Oh God what happines haſt thou prepared for thy choſen? What a purchaſe was this, worthy of the blood of ſuch a Sauiour? As yet I doe but looke towardes it afarre off: But it is eaſie to ſee by the outſide how goodly it is within. Although as thine houſe on earth; ſo that aboue hath more glorie within than can bee bewrayed by the

outer

outer appearance. The outer part of thy Tabernacle heere belowe is but an earthly and baſe ſubſtance; but within it is furniſhed with a liuing, ſpirituall, and heauenly gueſt: ſo the outer heauens, though they be as gold to all other materiall creatures; yet they are but droſſe to thee: Yet how are euen the outmoſt walles of that houſe of thine beautified with glorious lightes, whereof euery one is a world forbignes, and as an heauen for goodlines: Oh teach mee by this to

long

long after, and wonder at the inner part, before thou letst mee come in to behold it.

23

Riches or beauty, or what-euer worldly good that hath been, doth but grieue vs; that which is, doth not satisfie vs; that which shall be, is vncertaine. What follie is it to trust to any of them?

24

Securitie makes worldlings merrie: and therefore are they secure, because they are ignorant. That is onely solide ioy, which ariseth from a re-

solution;

ſolution; when the hart hath caſt vp a full account of all cauſes of diſquietneſſe, and findeth the cauſes of his ioy more forceable: thereupon ſettling it ſelfe in a ſtayed courſe of reioycing: For the other, ſo ſoone as ſorrow makes it ſelfe to be ſeene, eſpecially in an vnexpected forme, is ſwallowed vp in deſpaire; whereas this can meet with no occurrence, which it hath not preuẽted in thought: ſecuritie & ignorance may ſcatter ſome refuſe morſels of ioy, ſawced with

much

much bitterneſſe; or may be like ſome boaſting houſekeeper, which keepeth open doors for one day with much cheer, & liues ſtaruedly al the yeer after. There is no good ordinary but in a good cõſcience. I pitie that vnfoũd ioy in others, & wil ſeek for this ſound ioy in my ſelfe. I had rather weepe vpon a iuſt cauſe, than reioyce vniuſtly.

25

As loue keepes the whole law, ſo loue onely is the breaker of it; being the ground, as of all obedience, ſo of all ſinne; for

whereas ſinne hath been commonly accounted to haue two rootes, Loue, and Feare; it is plaine, that feare hath his originall from loue, for no man feares to loſe ought but what he loues. Here is ſinne and righteouſneſſe brought both into a ſhort ſumme, depending both vpon one poore affection: It ſhall be my onely care therefore to beſtowe my loue well; both for obiect, and meaſure. All that is good I may loue, but in ſeuerall degrees; what is ſimply good, abſolutely;

what is good by circumstance onely with limitation. There bee these three things that I may loue without exception, God, my neighbour, my soule; yet so as each haue their due places: My body, goods, fame, &c. as seruants to the former. All other things I will either not care for, or hate.

26

One would not think, that pride, and base mindednesse should so well agree; yea, that they loue so together, that they neuer goe asunder. That

enuie euer proceedes from a baſe minde, is graunted of all: Now the proud man, as hee faine would bee enuied of others, ſo he enuieth all men. His betters he enuies, becauſe hee is not ſo good as they: He enuies his inferiours, becauſe hee feares they ſhould prooue as good as he: His equals, becauſe they are as good as hee. So vnder a big lookes, he beares a baſe minde, reſembling ſome Cardinals mule, which to make vp the traine beares a coſtly porte-

mantle,

mãtle ſtuffed with traſh. On the contrary, who is more proud than the baſeſt (The *Cynicke* tramples on *Platoes* pride, but with a worſe) eſpecially if hee bee but a little exalted; wherein we ſee baſe men ſo much more hauty, as they haue had leſſe before what they might bee proud of. It is iuſt with God, as the proud man is baſe in himſelfe, ſo to make him baſely eſteemed in the eyes of others; and at laſt to make him baſe without pride. I will contemne a proud man

becauſe hee is baſe, and pitie him becauſe hee is proud.

27

Let me but haue time to my thoughts; but leaſure to thinke of heauen, & grace to my leaſure, & I can be happy in ſpight of the world: Nothing, but God that giues it, can bereaue me of grace; and he will not, for his gifts are without repentance. Nothing but death can abbridge mee of time; and when I begin to want time to thinke of heauen, I ſhall haue eter-

nall leasure to enioy it. I shall bee both wayes happy, not from any vertue of apprehension in mee (which haue no peere in vnworthinesse) but from the glory of that I apprehend; wherin the acte and obiect are from the author of happinesse. Hee giues mee this glory, let me giue him the glory of his gift. His glory is my happinesse, let my glory be his.

28

God bestowes fauors vpon some in anger; as he strikes other some in

loue. The Iſraelites had better haue wanted their Quailes, then to haue eaten thē with ſuch ſawce. And ſometimes at our inſtancie remooving a leſſer puniſhment, leaues a greater, though inſenſible, in the roume of it. I will not ſo much ſtriue againſt affliction, as diſpleaſure. Let mee rather be afflicted in loue, than proſper without it.

29

It is ſtrange that wee men, hauing ſo continuall vſe of God, and being ſo perpetually beholding to him, ſhould

bee ſo ſtrange to him, and ſo little acquainted with him: ſince wee account it a peruerſe nature in any man, that beeing prouoked with many kinde offices, refuſes the familiaritie of a worthy friend, which doeth ſtill ſeeke it, and hath deſerued it. Whēce it comes that wee are ſo loath to thinke of our diſſolution and going to God: for naturally where wee are not acquainted, wee lift not to hazard our welcome; chuſing rather to ſpend our money at a ſimple

Inne, then to turne in for a free lodging to an vnknowen Hoſt, whome wee haue onely heard of, neuer had friendſhip with; whereas to an entire friend, whoſe nature and welcome wee know, & whom we haue elſewhere familiarly cõuerſed withall, we goe as boldly and willingly as to our home, knowing that no houre can bee vnſeaſonable to ſuch a one. Whiles on the other ſide wee ſcrape acquaintance with the world, that neuer did vs good, euen after many

re-

repulſes. I will not liue with God, and in God, without his acquaintãce, knowing it my happines to haue ſuch a friend. I will not let one day paſſe without ſome acte of renewing my familiarity with him, not giuing ouer til I haue giuen him ſome teſtimony of my loue to him, and ioy in him; and till he hath left behind him ſome pledge of his continued fauour to mee.

30

Men, for the moſt part, would neither die nor be

old.

old. When we see an aged man that hath ouerliued all the teeth of his gummes, the haire of his head, the sight of his eyes, the taste of his palate, wee professe, wee would not liue till such a cumbersome age, wherin wee prooue burdens to our deerest friendes, and our selues; Yet if it bee put to our choyce what yeer we would die, we euer shift it off till the next; and want not excuses for this prorogation, rather than faile alledging wee would liue to amend; when yet we

doe: but adde more to the heape of our sinnes by continuance. Nature hath nothing to pleade for this folly; but, that Life is sweet: Wherein wee giue occasion of renewing that auncient checke, or one not vnlike to it; whereby that primitiue vision taxed the timerousnes of the shrinking Confessors; Yee would neither liue to be old, nor die ere your age: what should I doe with you? The Christian must not thinke it enough to endure the thought of death with patience, whe

it is obtruded vpon him by neceſſitie; but muſt voluntarily call it into his mind with ioy: not only abiding it ſhould come, but wiſhing that it might come. I will not leaue till I can reſolue, If I might die to day, not to liue till to morrow.

34

As a true friend is the ſweeteſt contentment in the worlde: ſo in his qualities, he well reſembleth honie, the ſweeteſt of all liquors: Nothing is more ſweete to the taſte, nothing more ſharpe

and cleanſing, when it meetes with an exulcerate ſore. For my ſelfe, I know I muſt haue faults; and therefore I care not for that friend, that I ſhal neuer ſmart by: For my friends, I know they can not bee faultleſſe: and therefore as they ſhall finde me ſweete in their prayſes and incouragements, ſo ſharpe alſo in their cenſure. Either let them abide me no friend to their faults, or no friend to themſelues.

32

In all other things we

are

are led by profit; but in the maine matter of all, wee ſhew our ſelues vtterly vnthriftie; & whiles wee are wiſe in making good makers in theſe baſe commodities, wee ſhewe our ſelues fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make profers for our ſoules. The world like a frank chapman, ſayes, All theſe wil I giue thee, ſhewing vs his bagges, and promotions, and thruſting them into our hands. God offers a crowne of glorie,

which yet he tels vs wee must giue him day to performe, and haue nothing in present, but our hope, and some small earnest of the bargaine. Though we know there is no cõparison betwixt these two in value; finding these earthly things vaine, and vnable to giue any contentment; and those other of inualuable worth and benefite: Yet wee had rather take these in hande, than trust GOD on his word for the future; VVhile yet in the same kinde we chuse rather to take some rich

Lordships in reuersion, after the long expectation of three liues expired, than a present summe much vnder foote: As contrarily, when God & the world are sellers, and we come to the Mart, The worlde offers fine painted wares, but will not part with the vnder the price of our torment: God proclaimes, Come yee that want, buy for nought. Now we christie men, that trie all shops for the cheapest penniworth, refuse GOD, profering his precious cōmodities for nothing: & pay

an hard price for that which is worſe than nothing, painefull. Surely, wee are wiſe for any thing but our ſoules: and not ſo wiſe for the body as fooliſh for them. O Lord, thy paiment is ſure, and who knowes how preſent? Take the ſoule that thou haſt both made, and bought: And let mee rather giue my life for thy fauour, than take the offers of the world for nothing.

33

There was neuer age that more bragged of knowledge, and yet ne-

uer any that had leſſe ſoundneſſe. Hee that knowes not God, knoweth nothing; and he that loues not God, knowes him not: For hee is ſo ſweete, and infinitely full of delight, that whoeuer knowes him, cannot chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will nor ſuffer my affections to run before my knowledge: for then I ſhall loue faſhionably onely, becauſe I heare God is worthy of loue,

and so bee subiect to relapses: But I wil euer lay knowledge as the ground of my loue. So, as I grow in diuine knowledge, I shal still profit in an heauenly zeale.

34

Those that trauell in long pilgrimages to the holy Land, what a number of weary paces they measure? what a number of hard lodgings, and knowen daungers they passe? and at last when they are come within view of their iourneys end, what a large tribute pay they at the *Pisan*

Castle

Caſtel, to the Turkes? And when they are come thither, what ſee they but the bare Sepulchre wherein their Saniour lay? and the earth that hee trode vpon, to the increaſe of a carnall deuotion? What labour ſhould I willingly vndertake in my iourney to the true Land of promiſe, the celeſtiall Ieruſalem; where I ſhall ſee and enioy my Sauiour himſelfe? What tribute of paine or death ſhould I refuſe to pay for my enterance, not into his Sepulchre,

but

but his palace of glory; and that not to looke vpon, but to poſſeſſe it.

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oyle. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oyle, but light it not; making it fit for vſe, if it had fire put to it; but as it is, rather capable of good, than profitable in preſent: Doctrine, without exhortation, makes men all braine, no heart.

Exhor-

Exhortatiõ, without doctrine, makes the heart full, leaues the braine emptie. Both together make a man: One makes a man wise; the other good. One serues that wee may know our duetie, the other that wee may perfourme it. I will labour in both: but I know not in whether more. Men cannot practise, vnlesse they know; and they know in vaine, if they practise not. There be two things in euery good worke; Honour and profite. The later God bestowes vp-

on vs, the former hee keepes to himselfe. The profit of our workes redoũdeth not to God. My wel-doing extendeth not to thee. The honour of our work may not be allowed vs. My glory I will not giue to another. I wil not abridge God of his part, that he may not bereaue me of mine.

37

The proud man hath no God; the enuious man hath no neighbor; the angry man hath not himselfe. What can that man haue, that wants himselfe? What is a man

better,

better, if he haue himself, want all others? What is hee the neerer, if hee haue himselfe, and others, and yet want God? What good is it then to bee a man, if hee bee either wrathfull, proud, or enuious?

38

Man that was once the soueraigne Lord of all creatures, whō they seruiceablie attended at all turnes, is now sent to the very baleſt of al creatures to learn good qualities, Goe to the Pismire, &c. And lees y moſt contēptible creatures preferr'd

before.

before him: The asse knoweth his owner; wherein we, like the miserable heire of some great Peer, whose house is decayed through the treason of our progenitors, heare and see what Honours and Lordships we should haue had; but nowe finde our selues below many of the vulgar: wee haue not so much cause of exaltation, that we are men, and not beasts; as we haue of humiliation, in thinking how much wee were once better then we are; and that nowe in many

dueties we are men inferiour to beaſtes: ſo as thoſe whome wee contemne, if they had our reaſon, might more iuſtly contemne vs; and as they are, may teach vs by their example, and do condemne vs by their practiſe.

39

The idle man is the diuels cuſhion, on which hee taketh his free eaſe: who as hee is vncapable of any good, ſo he is fitly diſpoſed for all euill motions. The ſtanding water ſoone ſtinketh; whereas the current euer keeps

cleere and cleanly: conueying down all noysom matter that might infect it, by the force of his streame. If I doe but little good to others by my endeuours, yet this is great good to mee, that by my labour I keepe my selfe from hurt.

40

There can bee no neerer coniunction in nature, than is betwixt the bodie and the soule; yet these two are of so contrary dispositiõ, that as it fals out in an ill matched man and wife, those seruants which the

one

one likes beſt, are moſt diſpraiſed of the other; ſo heere, one ſtill takes part againſt the other in their choice: What benefites the one, is the hurt of the other. The glutting of the body pines the ſoule; and the ſoule thriues beſt when the bodie is pinched. Who can wonder, that there is ſuch faction amongſt others, that ſees ſo much in his very ſelfe? True wiſdom is to take, not with the ſtronger, as the faſhion of the world is, but with the better: following herein, not v-

ſurped power, but iuſtice. It is not hard to diſcerne, whoſe the right is; whether the ſeruaunt ſhould rule or the miſtreſſe. I will labour to make & keepe the peace, by giuing each part his owne indifferently: but if more be affected with an ambitious contention; I will rather beate *Hagar* out of doors, than ſhee ſhall ouer-rule her miſtreſſe.

41

I ſee iron firſt heated red hote in the fire, and after beaten and hardened with colde water.

Thus

Thus will I deale with an offending friend: first heat him with deserued praise of his vertue, and then beat vpon him, and coole him with reprehension: so good nurses when their children are fallen, first take them vp and speake them faire, chide them afterwards: Gentle speach is a good preparatiue for rigor; He shall see that I loue him, by my approbation; and that I loue not his faults, by my reproofe. If hee loue himselfe, hee will loue those that mislike his vices; and if he loue

not himselfe, it matters not whether he loue me.

42

The liker we are to God, which is the best & only good, the better & happier we must needes be. All sins make vs vnlike him, as being contrary to his perfect holinesse: but some shew more direct contrariety: such is enuy; For, whereas God bringeth good out of euill; the enuious man fetcheth euill out of good: wherin also his sin proues a kind of punishment; for whereas to good men euen euil things work together to

their good; contrarily, to the enuious, good things work togither to their euil. The euil, in any man, though neuer so prosperous, I will not enuy, but pity: The good graces, I will not repine at, but holily emulate; reioycing that they are so good: but grieuing that I am no better.

43

The couetous man is like a Spider, as in this that he doth nothing but lay his nets to catch euery flie, gaping onely for a bootie of gaine; so yet more, in that whiles hee

makes nets for these flies, he consumeth his owne bowels: so that which is his life is his death. If there bee any creature miserable, it is hee; and yet he is least to bee pitied, because hee makes himselfe miserable; such as hee is I will account him; and will therefore sweepe downe his webs and hate his poyson.

44

In heauen there is all life, and no dying; in hell is all death and no life; In earth there is both liuing and dying; which, as it is betwixt both, so

it prepares for both. So that hee which here below dies to ſin, doth after liue in heauen; and contrarily hee that liues in ſinne vpõ earth dies in hell afterwards. What if I haue no part of ioy here below, but ſtill ſucceſſion of afflictions? The wicked haue no part in heauen, and yet they enioy the earth with pleaſure: I would not change portions with them. I reioyce, that ſeeing I cannot haue both, yet I haue the better. O Lord, let me paſſe both my deaths here vp-

on earth. I care not how I liue or die, so I may haue nothing but life to looke for in another world.

45

The conceipt of proprietie hardens a man against many inconueniences, and addeth much to our pleasure. The mother abides many vnquiet nights, many painfull throwes, and vnpleasant fauors of her child, vpon this thought, It is my own. The indulgent father magnifies that in his own sonne, which he would scarce like in a stran-

stranger. The want of this to God-ward makes vs so subiect to discontent, & cooleth our delight in him; because we think of him aloofe, as one in whō we are not interested. If wee could thinke, It is my God that cheareth mee with his presence, and blessings: while I prosper, that assisteth mee in loue, whē I am dejected; my Saviour is at Gods right hand: my Angels stand in his presence. It could not be, but Gods fauour would bee sweeter, his chastisements more easie, his

benefits more effectuall. I am not my own, while God is not mine: and while he is mine, since I do possesse him, I will enioy him.

46.

Nature is of her owne inclination froward, importunately longing after that which is denied her; and scornefull of what she may haue. If it were appointed that we should liue alwaies vpon earth, how extreamly would wee exclaime of wearinesse, and wish rather that wee were not? Now it is appointed we

shal liue here but a while, and then giue roome to our succeſſors, each one affects a kind of eternity vpon earth: I will labour to tame this peeuish and ſullen humor of nature, & will like that beſt that muſt be.

47

All true earthly pleaſure forſooke man when he forſooke his creator; what honeſt and holy delight he before tooke in the dueifull ſeruices of the obſequious creatures; in the contemplation of that admirable varietie, and ſtrangenes

of their properties; in seeing their sweete accordance with each other, and all with himselfe? Nowe most of our pleasure is to set one creature together by the eares with another; sporting our selues onely with that deformitie, which was bred through our owne fault. Yea, there haue been, that haue delighted to see one man spill anothers blood vpon the sand; and haue shouted for ioy at the sight of that slaughter, which hath fallen out vpon

no other quarell but the pleasure of the beholders: I doubt not but as wee solace our selues in the discorde of the inferiour creatures; so the euill spirits sporte themselues in our dissensions. There are better qualities of the creature, which we passe ouer without pleasure. In recreations I will choose those which are of best example, and best vse; seeking those by which I may not onely bee the merryer, but the better.

48

There is no want for which a man may not find a remedy in himself. Doe I want riches? Hee that desires but little, cannot want much. Doe I want friends? If I loue God enough, & my selfe but enough, it matters not. Do I want health? If I want it but a little, & recouer, I shall esteeme it the more, because I wanted. If I be long sicke and vnrecouerably, I shal be the fitter and willinger to die; & my paine is so much lesse sharpe, by how much more it

lingreth. Doe I want maintenance? A little and course will content nature. Let my minde bee no more ambitious then my backe and belly. I can hardly complaine of too little. Doe I want sleepe? I am going whither there is no vse of sleepe: where all rest, and sleepe not. Doe I want childrē? Many that haue them, wish they wanted. It is better to be childlesse, than crossed with their miscariage. Doe I want learning? Hee hath none, that sayth he hath enough. The next

way to get more, is to finde thou wanteſt: There is remedie for all wants in our ſelues, ſauing onely for want of grace: and that a man cannot ſo much as ſee and complaine that hee wants, but from aboue.

49

Enery vertuous action (like the Sunne eclipſed) hath a double ſhadowe; according to the diuers aſpects of the beholders: One of glory, the other of enuie. Glorie followes vpon good deſerts; Enuie vpon glo-

rie. Hee that is enuyed may thinke himselfe well: for hee that enuies him, thinkes him more then well: I know no vice in another whereof a man may make so good and comfortable vse to himselfe: There would bee no shadowe, if there were no light.

50

In meddling with the faults of friendes, I haue obserued many wrongfull courses; what for feare, or selfe-loue, or indiscretiō: some I haue

seene

ſeen, like vnmerciful and couetous Chirurgians, keepe the wound rawe, which they might haue ſeaſonably remedied, for their own gaine: Others that haue layd healing plaiſters to skin it aloft, when there hath beene more neede of coraſiues to eat out the dead fleſh within: Others, that haue galled and drawen when there hath beene nothing but ſolid fleſh, that hath wanted onely filling vp. Others that haue healed the ſore, but left an vnſightly ſcarre of diſcredite behind them:

He that would do good this waye muſt haue fidelitie, courage, diſcretion, patience. Fidelity, not to beare with; courage, to reproouе them; diſcretion, to reproouе them well; patience, to abide the leaſure of amendement; making much of good beginnings, and putting vp many repulſes, bearing with many weakeneſſes; ſtill hoping; ſtill ſoliciting; as knowing that thoſe who haue beene long vſed to fetters cannot but halt a while, whē they are taken off.

God hath made all the worlde, and yet what a little part of it is his? Diuide the worlde into foure parts; but one, and the least containeth all that is worthy the name of Christendome: The rest ouer-whelmed with Turcisme, and Paganisme: And of this least part, the greater halfe yet holding aright concerning God and their Sauiour in some common principles, ouerthrow the trueth in their conclusions; and so leaue the lesser part of the least

part

part for God. Yet lower; of those that hold aright concerning Christ, how fewe are there, that doe otherwise then fashionably professe him? And of those that doe seriously professe him, howe fewe are there that in their liues deny him not, liuing worthy of so glorious a calling? Wherein I doe not pitie God, who will haue glory euen of those that are not his? I pitie miserable men that do reiect their Creator and Redeemer, and themselues in him. And I enuie Satã, that he raileth

so large. Since God hath so few, I will bee more thankefull that hee hath vouchsafed mee one of his; and be the more zealous of glorifying him, because wee haue but a few fellowes.

As those that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant; so it fareth with those which haue once tasted of heauenly things, they cannot but cõtemne the best worldly pleasures: As therefore some dainty guest knowing there

is ſo pleaſant fare to come, I will reſerue my appetite for it, and not ſuffer my ſelfe cloyed with the courſe diet of the world.

53

I finde many places where God hath vſed the hand of good Angels for the punithmēt of the wicked; but neuer could yet find one wherein he employed, an euill Angel in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkeneſſe, and turnes

their euill to our good: In this choice GOD would and must be imitated; From an euill spirit I dare not receiue ought, if neuer so good; I will receiue as little as I may from a wicked man. If he were as perfectly euill as the other, I durst receiue nothing; I had rather hunger then wilfully dippe my hand in a wicked mans dish.

54

We are ready to condemne others for that which is as eminently faulty in our selues. If

one

one blinde man rush vp-
on another in the way;
either complaines of o-
thers blindnesse, neither
of his owne. I haue heard
those which haue had
most corrupt lungs cō-
playne of the vnsauory
breath of others. The
reason is because the
minde casteth altoge-
ther outward, and re-
flecteth not into it selfe.
Yet it is more shamefull
to be either ignorant of,
or fauorable to our own
imperfections. I will cen-
sure others vices fearc-
fully, my own cōfidently,
because I know thēs and

those I know not I will suspect.

55

Hee is a very humble man that thinks not himselfe better then some others; and hee is very meane, whome some others doe not account better than themselues: so that vessell that seemed very small vpon the maine, seemes a tall ship vpon the Thames. As there are many better for estate then my selfe, so there are some worse; and if I were yet worse, yet would there be some lower: and if I were so

low

low that I accounted my selfe the worst of all; yet some would accoũt thẽselues in worse case. A mans opiniõ is in others, his being is in himselfe. Let me know my self, let others ghesse at me. Let others either enuie or pitie me, I care not so long as I enioy my selfe.

56

He can neuer wonder enough at Gods workemanship, that knowes not the frame of the world: for he can neuer els cõceiue of the hugenes, & strange proportion of the creatures. And

he

he that knowes this can neuer wonder more, at any thing else. I will learne to knowe, that I may admire; and by that little I knowe, I will more wonder at that I know not.

57

There is nothing belowe, but toyling, grieuing, wishing, hoping, feuring; and wearinesse in all these. What fooles are wee to bee besotted with the loue of our own trouble, and to hate our liberty and rest? The loue of misery is much worse than miserie it selfe. We

must

must first pray that God would make vs wise, before wee can wish hee would make vs happy.

38

If a man referre all things to himselfe, nothing seemes enough: If all things to GOD, any measure wil content him of earthly things; but in grace hee is insatiable: worldlings serue themselues altogether in GOD, making Religion but to serue their turns, as a colour of their ambition, and couetousnesse. The Christian seeks GOD onely in seeking

him-

himselfe, vsing all other things but as subordinately to him; not caring whether himselfe win or lose, so that God may win glory in both. I will not suffer mine eyes and mind to be bounded with these visible things; but will looke through all these matters, at GOD which is the vtmost scope of them: Accounting them onely as a through-fare to passe by, not as an habitation to rest in.

59

He is wealthy enough that wanteth nor: He is

great

great enough, that is his owne master: He is happy enough, that liues to dye well. Other things I will not care for; nor too much for these, saue onely for the last which alone can admit of no immoderation.

60

A man of extraordinary parts makes himselfe by strange and singular behauiour more admired: which if a man of but common faculty doe imitate, hee makes himselfe ridiculous: for that which is construed as naturall to the one, is

descried to be affected i
the other. And there is
nothing forced by affec
tation can be comely.
I will euer striue to go i
the common rode: so
while I am not notable,
I shall not bee notori-
ous.

61

Gold is the best me-
tall, & for the puritie not
subiect to rust, as all o-
thers; and yet the bes
gold hath some drosse. I
esteeme not that man
that hath no faults; I like
him well that hath but a
fewe; and those not
great.

62

Many a man marres a good eſtate, for want of skill to proportion his carriage anſwerably to his abilitie. A little ſayle to a large veſſell ridden no way, though the winde bee faire; A large ſayle to a little Barke drownes it; A top-ſaile to a ſhip of meane burden in a rough weather is daungerous; A lowe ſayle in an eaſie gale yeelds little aduantage: This diſproportion cauſeth ſome to liue miſerably in a good eſtate, and ſome to make a

good estate miserable. I will first knowe what I may doe for safety, and then I will trie what I can doe for speede.

63

The rich man hath many friends; although in truth riches haue thē, and not the man: As the Asse, that carried the Egyptian Goddesse, had many bowed knees, yet not to the beast, but to the burden. For, separate the riches from the person, and thou shalt see friendship leaue the man, & follow that which was euer her obiect: while

he may command, and can either giue, or controll, he hath attendance, and profer of loue at all hãds; but which of these dares acknowledge him, when he is going to prison for debt? Then these Waspes, that made such musick about this Gally-pot, shew plainely that they came onely for the hony that was in it. This is the misery of the wealthie, that they cannot knowe their friendes: Whereas those that loue the poore man, loue him for himselfe. Hee that would chuse a true friẽd,

must search out one that is neither couetous nor ambitious; for such a one loues but himself in thee. And if it be rare to finde any not infected with these qualities, the best is to entertaine all; and trust few.

64

That which the French Prouerbe hath of sicknesses, is true of all euils, that they come on horsbacke, and go away on foot: We haue oft seen a sudden fal, or one meales surfet hath stuck by many to their graues: whereas pleasures come like

oxen

oxen, slowe and heauily; and goe away like post-horses, vpon the spurre. Sorowes, because they are lingering guests, I will entertaine but moderately; knowing that the more they are made of, the longer they will continue; And for pleasures, because they stay not, and goe but call to drinke at my doore, I will vse them as passengers, with sleight respect. He is his owne best friend, that makes least of both of them.

65

It is indeed more com-

mendable to giue good example, than to take it; yet imitation, how-euer in ciuil matters it be condemned of seruilitie, in Christiã practise hath his due praise; and though it be more naturall for beginners at their first imitation, that cannot swim without bladders; yet the best proficient shal see euer some higher steps of those that haue gone to heauen before him, worthy of his racing: wherein much caution must be had, that wee follow good men, and in good: Good men, for if wee

propoũd imperfect par-
ternes to our ſelues, wee
ſhall be conſtrained firſt
to vnlearne thoſe ill ha-
bits we haue got by their
imitation, before we can
be capable of good: ſo
beſides the loſſe of labor,
we are further off from
our end: In good; for, that
a man ſhould be ſo wed-
ded to any mans perſon,
that he can make no ſe-
paration from his infir-
mities, is both abſurdly
ſeruile and vnchriſtian.
He therefore that would
follow well, muſt knowe
to diſtinguiſh well; be-
twixt good men & euill,

betwixt good men and better, betwixt good qualities and infirmities. Why hath God giuen me educatiõ not in a desert alone, but in the cõpany of good & vertuous men; but that by ỹ sight of their good cariage I should better my owne? Why should we haue interest in the vices of men and not in their vertues? And although precepts be surer, yet a good mans action is according to precept, yea, is a precept it self. The Psalmist compares the law of God to a lanterne; good exãple

beares

beares it. It is safe folowing him that carries the light. If he walke without the light, hee ſhall walke without me.

66

As there is one cõmon end to all good men, ſaluatiõ; and one author of it, Chriſt: So there is but one way to it, dooing well, and ſuffering euill. Doing wel (me thinks) is like the Zodiack in the heauen; the hie-way of the Sun, through which it dayly paſſeth; ſuffering euill is like the Ecliptick line that goes through the midſt of it.

The rule of doing well, the law of God, is vniforme and eternall; and the copies of suffering euill in all times agree with the originall; No man can either doe well, or suffer ill without an example: Are we sawen in pieces? so was *Esay*; Are we headed? so *Iohn Baptist*; Crucified? so *Peter*; Throwen to wild beasts? so *Daniel*; Into the fornace? so the three children; Stoned? so *Steuen*; Banished? so the beloued disciple; Burnt? so millions of Martyrs; Defamed and slandered?

what

what good man euer was not? It were easie to bee endlesse both in torments and sufferers: whereof each hath begunne to other, all to vs. I may not hope to speede better than the best Christians; I cannot feare to fare worse. It is no matter which way I goe, so I come to heauen.

67

There is nothing beside life of this nature, that it is diminished by addition: Euery moment we liue longer then other, and each moment that we liue longer is so

much

much take out of our life. It increaseth and diminisheth onely by minutes; and therefore is not perceiued: The shorter steppes it taketh; the more slily it passeth. Time shall not so steale vpon me that I shall not discerne it, and catch it by the fore-lockes; nor so steale from me, that it shall carry with it no witnesse of his passage in my proficiencie.

68

The prodigall man, while hee spendeth, is magnified; when hee is spent is pitied: and that

is all his recompence for his lauiſht Patrimonie. The couetous man is grudged while he liues, and his death is reioyced at: for, when he endes, his riches begin to bee goods. Hee that wiſely keepes the meane betweene both, liueth wel, and heares wells; neither repined at by the needie, nor pitied by greater men. I would ſo manage theſe worldly commodities, as accounting them mine to diſpoſe, others to partake of.

69

A good name (if any

earthly

earthly thing) is worth seeking, worth striving for; yet to affect a bare name, when we deserue either ill, or nothing, is but a proud hypocrisie. And to be puffed vp with the wrongful estimation of others mis-taking our worth, is an idle and ridiculous pride. Thou art well spoken of vpon no desert: what then? Thou hast deceiued thy neighbours, they one another; & all of thē haue deceiued thee: for thou madest thē thinke of thee otherwise than thou art; and they haue made thee thinke of

thy

thy ſelfe as thou art accounted: The deceit came frõ thee, the ſhame will ende in thee. I will account no wrong greater, than for a man to eſteeme and report mee aboue that I am; not reioycing in that I am wel thought of, but in that I am ſuch as I am eſteemed.

170

It was a ſpeach worthy the commendation, & frequent remembrãce of ſo diuine a Biſhop as *Auguſtine*, which is reported of an aged father in his time, who when

his friendes comforted him on his ſicke bed, and told him, they hoped he ſhuld recouer, anſwered; If I ſhall not die at all, well: but if euer, why not now? Surely, it is folly what we muſt doe to do vnwillingly. I will neuer thinke my ſoule in good caſe, ſo long as I am loth to thinke of dying; and will make this my com-fort; Not, I ſhall yet liue longer, but I ſhall yet do more good.

Exceſſes are neuer alone. Commonly thoſe that haue excellēt parts

haue

haue some extreamly vicious qualities: great wits haue great errors; & great estates haue great cares: whereas mediocrity of gifts or of estate, hath vsually but easie inconueniences: Elle the excellent would not knowe themselues, and the meane would bee too much deiected. Now those whom we admire for their faculties, wee pity for their infirmities; and those which finde themselues but of the ordinary pitch, ioy that as their vertues so their vices are not eminent.

So

So the highest haue a blemished glory, and the meane are contentedly secure. I wil magnifie the highest, but affect the meane.

72

The body is the case, or sheath of the minde: yet as naturally it hideth it; so it doth also many times discouer it: For although the forehead, eyes, and frame of the countenance doe sometimes belie the disposition of the heart, yet most cõmonly they giue true generall verdicts. An angry mans browes are

bent together, & his eyes ſparkle with rage, which when he is well pleaſed, looke ſmooth & cheare-fully. Enuy hath one look; deſire another; ſorow yet another; contentment, a fourth, different from all the reſt. To ſhewe no paſſion is too Stoical, to ſhew all is impotent; to ſhew other than we feel, hypocriticall. The face & geſture do but write, and make commentaries vpon the heart. I wil firſt endeuor ſo to frame and order that, as not to entertaine any paſſion, but what I need not care to

haue layed open to the worlde: and therefore will first see that the Text be good; then that the glosse bee true; and lastly that it be sparing. To what ende hath God so walled in the heart, if I should let euery mans eyes into it by my countenance?

73

There is no publique act to which the world is not ready to call; there is no action so priuate, which the euil spirits are not witnesses of: I wish either so to liue, as knowing that I am euer in the

eyes

eyes of mine enemies.

74

When we our selues, and all other vices are old, then couetousnes alone is yong, and at his best age. This vice loues to dwell in an olde ruinous cotage: Yet that age can haue no such honest colour for niggardlines, & insatiable desire. A young man might plead the vncertainty of his estate & doubt of his future need; but an old man sees his set period before him. Since this humor is so necessarily annexed to this age, I will

turne

turne it the right way, and nourish it in my self. The older I growe, the more courteous I will be; but of the riches, not of the world that I am leauing, but of the world I am entring into. It is good coueting what I may haue, and cannot leaue behind me.

75

There is a mutuall hatred betwixt a Christian, and the world: for on the one side, the loue of the worlde is enmitie with God; and Gods children cannot but take their fathers part. On the other

The world hates you because it hated mee first. But the hatred of the good man to the wicked is not so extream, as that wherewith hee is hated. For the Christian hates euer with commiseration and loue of that good hee sees in the worst; knowing that the essence of the very diuels is good & that the lewdest man hath some excellēt parts of nature, or common graces of the Spirit of God, which hee warily singleth out in his affection. But the wicked man hates him for goodnes,

and therefore findes nothing in himselfe to moderate his detestation. There can be no better Musicke in my eare, than the discord of the wicked. If he like me, I am afraid he spies some qualitie in me like to his own; If hee sawe nothing but goodnes, he could not loue me, and be bad himselfe. It was a iust doubt of *Phocion*, who when the people praised him, asked, What euill haue I done? I will striue to deserue ill of none: but not deseruing ill, it shall not grieue mee to heare

ill

ill of thoſe that are euil. I knowe no greater argumēt of goodnes, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feedes heartily on the meate ſet before him, not regarding the metal, or form of the platter, wherein it is ſerued; who afterwards whē his ſtomack is ſatisfied, begins to play with the diſh, or to read ſentēces on his trēcher. Thoſe auditors which can find nothing to doe, but note elegant words & phraſes, or rhetorical colours,

or perhaps an il grace of gesture in a pithie and materiall speach, argue themselues full ere they came to the feast: and therefore goe away with a little pleasure, no profit. In hearing others, my onely intention shall be to feede my minde with solide matter: if my eare can get ought by the way, I will not grudge it, but I will not intend it.

77

The ioy of a Christian in these worldly things is limited, and euer awed with feare of excesse, but recompensed abundant-

ly with his ſpirituall mirth: wheras the worldling giues the reignes to his minde, and powres himſelfe out into pleaſure, fearing only that he ſhall not ioy enough. He that is but halfe a Chriſtian, liues moſt miſerably; for he neither enioyeth God, nor the world. Not God, becauſe hee hath not grace enogh to make him his own: Not the world, becauſe hee hath ſome taſte of grace; enough to ſhew him the vanitie and ſinne of his pleaſures. So the ſound Chriſtiã hath his heauen

aboue, the worldling here below; the vnſetled Chriſtian no where.

78

Good deeds are very fruitfull; & not ſo much of their nature, as of Gods bleſſing multipliable: We thinke ten in the hundred extreame and biting vſury; God giues vs more then an hundred for tenne: Yea, aboue the increaſe of the grain which wee commend moſt for multiplication. For out of one good action of ours, God produceth a thouſand; the harueſt whereof is perpetuall:

petuall: Euen the faithfull actions of the olde Patriarkes, the constant suffrings of ancient Martyrs liue still, and still doe good to all successions of ages by their example. For publique actions of vertue, besides that they are presently comfortable to the doers, are also exemplary to others: & as they are more beneficiall to others, so are more crowned in vs. If good deedes were vtterly barren & incommodious, I would seeke after them for the cõscience of their own goodnes: how much

more ſhall I now bee incouraged to performe them, for that they are ſo profitable both to my ſelfe, and to others, and to mee in others? My principall care ſhall be, that while my ſoule liues in glory in heauen, my good actions may liue vpon earth; and that they may be put into the bank and multiplie, while my body lies in the graue and conſumeth.

79

A Chriſtian for the ſweete fruit he beares to God and men, is compared to the nobleſt of all

plants

plants, the Vine. Now as the moſt generous Vine if it bee not pruned, runs out into many ſuperfluous ſtemmes, & growes at laſt weake & fruitleſſe: ſo doeth the beſt man if he be not cut ſhort of his deſires, and pruned with afflictions. If it be painefull to bleede, it is worſe to wither. Let me be pruned that I may grow, rather thā cut vp to burne.

8o

Thoſe, that do but ſuperficially taſte of diuine knowledge, finde little ſweetneſſe in it; and are ready for the vnpleaſant

relliſh to abhorre it: whereas if they would diue deepe into this ſea, they ſhould finde freſh water neere to the bottome: That it ſauors not well at the firſt, is the fault not of it, but of the diſtempered palate that taſtes it. Good metals & minerals are not found cloſe vnder the skinne of the earth, but below in the bowels of it: No good Miner caſts away his mattocke becauſe he findes a veine of tough clay, or a ſhelfe of ſtone; but ſtill delueth lower, & paſſing through many

changes

changes of ſoile, at laſt comes to his rich treaſure. Wee are too ſoone diſcouraged in our ſpirituall gaines. I will ſtill perſeuere to ſeeke; hardening my ſelfe againſt all difficulty. There is comfort euen in ſeeking, hope; & ther is ioy in hoping good ſucceſſe; & in that ſucceſſe, is happines.

81

He that hath any experiẽce in ſpiritual matters, knowes that Satan is euer more violẽt at the laſt; then raging moſt furiouſly, whẽ he knowes hee ſhall rage but a

while. Hence of the perſecutions of the firſt Church, the tenth and laſt vnder *Diocleſian*, and *Maximinian*, and thoſe other fiue tyrants was the bloodieſt. Hence this age is the moſt diſſolute, becauſe neereſt the concluſion. And as this is his courſe in the vniuerſall aſſaults of the whole Church: ſo it is the ſame in his conflicts with euery Chriſtian ſoule. Like a ſubtil orator hee reſerues his ſtrongeſt force til the ſhutting vp: And therefore miſerable is the follie of thoſe men who

deferre

deferre their repentance till then; when their onſet ſhall be moſt ſharpe, and they through paine of body, and perplexednesse of minde, ſhall bee leaſt able to reſiſt. Thoſe that haue long furniſht themſelues with ſpirituall munition, find worke enough in this extreame brunt of tentation; how then ſhould the careleſſe man, that with the helpe of al opportunities could not find grace to repent, hope to atchieue it at the laſt gaſpe, againſt greater force, with leſſe means, more diſtraction,

no leasure? Wise princes vse to prepare tenne yeeres before, for a field of one day: I will euery day lay vp somewhat for my last. If I win that skirmish, I haue enough. The first & second blow begins the battel, but the last onely wins it.

82

I obserue three seasons wherein a wise man differs not from a foole; In his infancie, in sleepe, and in silence: For in the two former wee are all fooles, and in silence

all are wiſe. In the two former yet, there may bee concealment of folly; but the tongue is a blabbe: there cannot bee any kinde of folly, either ſimple, or wicked, in the heart, but the tongue will bewray it. Hee cannot bee wiſe that ſpeakes much, or without ſenſe, or out of ſeaſon: nor hee knowen for a foole that ſayes nothing. It is a great miſerie to bee a foole: but this is yet greater, that a man cannot bee a foole, but hee muſt ſhew it. It were well for

ſuch a one, if he could be taught to keep cloſe his fooliſhneſſe: but then there ſhould be no fools. I haue heard ſome which haue ſcorned the opinion of folly in themſelues, for a ſpeach wherein they haue hoped to ſhew moſt wit cenſured of follie, by him that hath thought himſelfe wiſer: and another, hearing his ſentence againe, hath condemned him for want of wit in cenſuring. Surely he is not a foole that hath vnwiſe thoughts, but he that vtters them. Euen concea-

led

led folly is wiſedom; and ſometimes wiſedom vttered is folly. While others care how to ſpeak, my care ſhall be how to hold my peace.

83

A worke is then onely good and acceptable, when the action, meaning, and maner are all good: For, to doe good with an ill meaning (as *Iudas* ſaluted Chriſt to betray him) is ſo much more ſinfull, by how much the action is better; which being good in the kind is abuſed to an ill purpoſe: To doe ill

in a good meaning (as *Vzza* in ſtaying the Arke) is ſo much amiſſe, that the good intention cannot beare out the vnlawfull acte: which although it may ſeeme ſome excuſe, why it ſhould not be ſo ill, yet is no warrant to iuſtifie it. To meane well, and doe a good action, in an ill manner (as the Phariſee made a good prayer, but arrogantly) is ſo offenſiue, that the ill manner depraueth both the other. So a thing may bee euill vpon one circumſtance, it cannot be

good but vpon all. In what euer buſines I go about, I wil inquire What I doe for the ſubſtance, Howe for the manner, Why for the intention: For the two firſt I will conſult with God, for the laſt with my owne heart.

84

I can do nothing without a million of witneſſes: The conſcience is as a thouſand witneſſes; and GOD is as a thouſand conſciences. I wil therefore ſo deale with men, as knowing that God ſees mee; and ſo

with God, as if the world sawe mee; so with my selfe, and both of them, as knowing that my conscience seeth me: and so with them all, as knowing I am alwayes ouerlooked by my accuser, by my iudge.

85

Earthly inheritances are diuided oft times with much inequalitie: The priuiledge of primogeniture stretcheth larger in many places now, than it did among the auncient Iewes. The younger many times

ſerues the elder; and while the eldeſt aboundeth, all the later iſſue is pinched. In heauen it is not ſo: All the ſonnes of God are heires, none vnderlings; and not heires vnder wardſhip, and hope, but inheritors; and not inheritors of any little pittance of land, but of a kingdome; Nor of an earthly kingdome, ſubiect to danger of loſſe, or alteration, but one glorious and euerlaſting. It ſhall content mee here, that hauing right to all things, yet I haue poſſeſſion of

nothing but ſorrowe. Since I ſhall haue poſſeſſion aboue, of all that, whereto I haue right belowe, I will ſerue willingly, that I may reigne; ſerue for a while, that I may reigne for euer.

86

Euen the beſt things ill vſed become euils; and contrarily, the worſt things vſed wel prooue good: A good tongue, vſed to deceit; a good wit, vſed to defend error; a ſtrong arme, to murder; authoritie, to oppreſſe; a good profeſſion, to diſſemble; are all

euil:

euil: Yea, Gods owne worde is the ſworde of the ſpirit; which if it kill not our vices, killes our ſoules. Contrariwiſe (as poyſons are vſed to wholeſom medicine) afflictions and ſinnes, by a good vſe, prooue ſo gainefull, as nothing more. Wordes are as they are taken: and things are as they are vſed. There are euen curſed bleſſings: O Lord, rather giue mee no fauours, than not grace to vſe them. If I want them, thou requireſt not what thou doeſt not giue; but

if I haue them, and want their vſe; thy mercie prooues my iudgement.

86

Man is the beſt of al theſe inferiour creatures; yet liues in more ſorow and diſcontentment, then the worſt of them: whiles that reaſon wherin he excels them, and by which hee might make aduantage of his life, hee abuſes to a ſuſpicious diſtruſt. How many haſt thou found of the foules of the ayre, lying dead in thy way for want of prouiſion? They

eate

eate, and reſt, and ſing, and want nothing. Man, which hath better meanes to liue comfortably, toyleth, and careth, & wanteth; whom yet his reaſon alone might teach, that hee which careth for theſe lower creatures made onely for man, will much more prouide for man, to whoſe vſe they were made. There is an holy careleſneſſe, free from idleneſſe, free from diſtruſt. In theſe earthly things, I will ſo depend on my maker, that my truſt in him may not ex-

clude my labour; and yet so labour (vpon my confidence on him) as my indeuour may be voide of perplexitie.

87

The precepts, & practise of those with whō we liue, auaile much on either part. For a man not to bee ill where hee hath no prouocations to euill, is lesse commendable; but for a man to liue continently in *Asia* (as hee sayd) where he sees nothing but allurements to vncleannesse; for *Lot*

to bee a good man in the midſt of *Sodom*; to be abſtemious in *Germany*, & in *Italy* chaſte; this is truly praiſe-worthy. To ſequeſter our ſelues from the cõpany of the world, that we may depart from their vices, proceedes from a baſe and diſtruſting minde: as if wee would ſo force goodnes vpon our ſelues, that therfore only we would bee good, becauſe wee cannot bee ill. But for a man ſo to bee perſonally, and locally in the throng of the worlde, as to withdrawe his

affections from it, to vse it, and yet to contemne it at once, to compell it to his seruice without any infection, becomes well the noble courage of a Christian. The worlde shall bee mine, I will not be his; and yet so mine, that his euill shall be still his owne.

88

He that liues in God, cannot bee weare of his life, because hee euer findes both somewhat to doe, and somewhat to solace himselfe

with; cannot bee ouer-loath to part with it, becauſe hee ſhall enter into a neerer life and ſocietie with that God in whom he delighteth: Whereas hee that liues without him, liues many times vncõfortably here, becauſe partly he knows not any cauſe of ioy in himſelfe; and partly hee findes not any worthy employment to while himſelfe withall; Dyes miſerably, becauſe hee either knowes not whither hee goes, or knowes hee goes to torment. There is no true life, but

the life of faith. O Lord let mee liue out of the world with thee (if thou wilt) but let mee not liue in the worlde without thee.

89

Sinne is both euill in it ſelfe, and the effect of a former euill, and the cauſe of ſinne following; a cauſe of puniſhment, and laſtly a puniſhment it ſelfe. It is damnable iniquitie in man, to multiplie one ſinne vpon another; but to puniſh one ſinne by

another, in GOD is a iudgemēt both moſt iuſt, and moſt feareful: So as all the ſtorehouſe of God hath not a greater vengeance: with other puniſhmēts the body ſmarteth, the ſoule with this. I care not how God offends mee with puniſhments, ſo he puniſh me not with offending him.

90

I haue ſeene ſome afflict their bodies with wilfull famine, and ſcourges of their owne

making; God ſpares me that labour; For hee whips mee daylie with the ſcourge of a weake bodie; and ſometimes with ill tongues. Hee holds mee ſhort many times of the feeling of his cõfortable preſence, which is in trueth ſo much more miſerable an hunger then that of the bodie, by how much the ſoule is more tender, and the foode denied more excellent. He is my father; infinitely wiſe to proportion out my correction according to my eſtate; and

infi-

infinitely louing in fitting mee with a due measure. Hee is a presumptuous childe that will make choyce of his owne rodde. Let mee learn to make a right vse of his corrections, and I shall not neede to correct my selfe. And if it should please GOD to remit his hand a little; I will gouerne my body, as a master, not as a tyrant.

91

If God had not sayd, *Blessed are those that hunger*; I know not what

could keep weake Christians from sinking in despaire: Many times all I can doe, is to finde and complaine that I want him; and wish to recouer him: Now this is my stay, that hee in mercie esteemes vs not onely by hauing, but by desiring also; and after a sort accounts vs to haue that which we want, and desire to haue: and my soule assuming, tels me I doe vnfainedly wish him, and long after that grace I misse. Let mee desire still more, and I knowe I shall not de-

sire

ſire alwayes. There was neuer ſoule miſcaried with lõging after grace. O bleſſed hunger that endes alwaies in fulneſſe. I am ſory that I can but hunger; and yet I would not bee full; for the bleſſing is promiſed to the hungry: Giue me more, Lord, but ſo as I may hunger more. Let mee hunger more, & I knowe I ſhall be ſatisfied.

92

There is more in the Chriſtian than thou ſeeeſt. For hee is both an

entire

entire bodie of himselfe, and hee is a limme of another more excellent; euen that glorious mysticall bodie of his Sauiour; to whom hee is so vnited, that the actions of either are reciprocally referred to each other. For, on the one side, the Christian liues in Christ, dyes in Christ, in Christ fulfils the Law, possesseth heauē: on the other, Christ is persecuted by *Paul* in his members, and is persecuted in *Paul* afterwards by others: hee suffers in vs, he liues in vs, he workes

in

in and by vs : So thou canſt not do either good or harme to a Chriſtian, but thou doeſt it to his redeemer; to whom he is inuiſiblie vnited. Thou ſeeſt him as a man, and therefore worthy of fauour for humanities ſake : Thou ſeeſt him not as a Chriſtian, worthy of honor for his ſecret and yet true vnion with his Sauiour. I will loue euery Chriſtian, for that I ſee; honour him, for that I ſhall ſee.

93

Hell it ſelfe is ſcarce a more obſcure dunge-

on in compariſon of the earth, than earth is in reſpect of heauen. Heere, the moſt ſee nothing, and the beſt ſee little: Heere, halfe our life is night; and our verie day is darkeneſſe, in reſpect of GOD. The true light of the worlde, and the Father of lights dwelleth aboue: There is the light of knowledge to informe vs, and the light of ioy to comfort vs; without all change of darkeneſſe. There was neuer any captiue loued his dungeon, and com-

plained

plained when hee muſt be brought out to light, & liberty: Whence then is this naturall madneſſe in vs men, that wee delight ſo much in this vncleane, noyſome, darke and comfortleſſe priſon of earth? and thinke not of our releaſe to that lightſome and glorious Paradiſe aboue vs, without griefe and repining? Wee are ſure that wee are not perfectly well heere: If wee could bee as ſure, that wee ſhould bee better aboue, wee would not feare changing. Certainly our ſenſe

tells vs, wee haue ſome pleaſure heere; and wee haue not faith to aſſure vs of more pleaſure aboue, and hence wee ſettle our ſelues to the preſent, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and vnknowen good is vncared for; O Lord, doe thou breake through this darkeneſſe of ignorance, and faithleſneſſe, wherewith I am compaſſed. Let me but ſee my heauen, and I knowe I ſhall deſire it.

94

To bee caried away with an affectation of fame is ſo vaine, and abſurd, that I wonder it can bee incident to any wiſe man: For what a mole-hill of earth is it, to which his name can extend, when it is furtheſt carried by the wings of report? And how ſhort a while doth it continue where it is once ſpread? Time (the deuourer of his owne broode) conſumes both vs and our memories;

not

not braſſe, nor marble, can beare age. How many flattering Poets haue promiſed immortalitie of name to their Princes, who now together are buried long ſince in forgetfulneſſe. Thoſe names and actions, that are once on the file of Heauen, are paſt the daunger of defacing: I will not care whether I bee knowen, or remembred, or forgotten amongſt men, if my name and good actions may liue with God in the records of Eternitie.

There

95

There is no man, nor no place free from ſpirits, although they teſtifie their preſence by viſible effects but in fewe. Euerie man is an hoſt to entertain angels, though not in viſible ſhapes as *Abraham* and *Lot*. The euil ones doe nothing but prouoke vs to ſin; & plot miſchiefe againſt vs; by caſting into our way daungerous obiects, by ſuggeſting ſinfull motiõs to our mindes, ſtirring vp enemies againſt vs amongſt men, by frighting vs with terrors in our

ſelues, by accuſing vs to God. On the contrary, The good Angels are euer remouing our hinderances from good, and our occaſions of euill, mitigating our tentations; helping vs againſt our enemies; deliuering vs from dangers; cõforting vs in ſorowes; furthering our good purpoſes; and at laſt carrying vp our ſoules to heauen. It would affright a weake Chriſtian that knowes the power and malice of wicked ſpirits, to conſider their preſence, and num-

ber; but when, with the eyes of *Eliſhaes* ſeruant, hee ſees thoſe on his ſide as preſent, as diligent, more powerfull, he cannot but take heart again: Eſpecially, if hee conſider, that neither of them is without God, limiting the one the bounds of their tentation, directing the other in the ſafegard of his children. Whereupon it is comn to paſſe, that though there be many legions of diuels, and euery one more ſtrong than many legions of men, and more malicious than ſtrong, yet the

little flocke of Gods Church liueth and prospereth: I haue euer with me inuisible friends, and enemies: The consideration of mine enemies shall keepe me from securitie, and make mee fearfull of doing ought to aduantage them. The consideration of my spirituall friends shall comfort mee against the terror of the other; shall remedy my solitarinesse; shall make mee warie of dooing ought indecently; grieuing me rather, that I haue euer heretofore made them

turne away their eyes, for ſhame of that whereof I haue not beene aſhamed; that I haue no more enioyed their ſocietie; that I haue been no more affected with their preſence. What though I ſee them not? I beleeue them. I were no Chriſtian, if my faith were not as ſure as my ſenſe.

96

There is no worde or action, but may be taken with two handes; either with the right hand of charitable cõſtructiõ, or

the ſiniſter interpretation of malice, and ſuſpicion: and all things doe ſo ſucceede, as they are taken. I haue noted, euill actions well taken, paſſe currant for either indifferent, or commendable: Contrarily, a good ſpeech or action ill taken, ſcarce allowed for indifferent; an indifferent one, cenſured for euill; an euill one for notorious: So fauor makes vertues of vices; and ſuſpicion makes vertues, faults; and faults, crimes. Of the two I had rather my right hand ſhould

offend

offend: It is alwayes ſafer offending on the better part. To conſtrue an euill act well, is but a pleaſing and profitable deceite of my ſelfe: But to miſconſtrue a good thing is a treble wrong; to my ſelf, the action, the author. If no good ſenſe can be made of a deed, or ſpeach, let the blame light vpon the author: If a good interpretation may bee giuen and I chuſe a worſe, let mee bee as much cenſured of others, as that miſconceit is puniſhment to my ſelfe.

97

I knowe not how it comes to paſſe, that the minde of man doth naturally both ouer-prize his owne in compariſon of others, and yet contemne and neglect his owne in compariſon of what he wants. The remedie of this later euill is to compare the good things we haue, with the euils which we haue not, and others grone vnder: Thou art in health and regardeſt it not; Looke on the miſerie of thoſe which on their bed of ſicknes, through extrea-

mity of paine & anguiſh, intreat death to releaſe them. Thou haſt cleare eye-ſight, ſound lims, vſe of reaſon; and paſſeſt theſe ouer with ſlight reſpect: Thinke how many there are, which in their vncomfortable blindnes, would giue all the world for but one glimpſe of light. How many that deformedly crawle on all foure, after the maner of the moſt loathſom creatures; how many that in mad phrenſies are worſe than bſutiſh, worſe than dead: thus thou mighteſt be, and art not. If I be not

happie for the good that I haue, I am yet happie for the euils that I might haue had, and haue eſcaped: I haue deſerued the greateſt euill; euery euill that I miſſe, is a new mercie.

98

Earth, which is the baſeſt element, is both our mother that brought vs foorth, our ſtage that beares vs aliue, and our graue wherein at laſt we are entombed; giuing to vs both our original, our harbour, our ſepulchre: Shee hath yeelded her back to beare thouſands

of generations; and at last opened her wombe to receiue them; so swallowing them vp, that she still both beareth more, and lookes for more; not bewraying any change in her selfe, while shee so oft hath changed her broode, and her burden. It is a wonder we can be proud of our parentage, or of our selues, while wee see both the baseneſſe, and stabilitie of the earth, whence we came. What differēce is there? Liuing earth treads vpon the dead earth, which afterwards descends into

the graue, as ſenſeleſſe and dead, as the earth that receiues it. Not many are proud of their ſoules; and none but fooles can bee proud of their bodies. While we walke and looke vpon the earth, we cannot but acknowledge ſenſible admonitions of humilitie; and while we remember them, we cannot forget our ſelues. It is a mother-like fauour of the earth, that ſhe beares and nouriſhes me, and at the laſt entertaines my dead carcaſſe: but it is a greater pleaſure, that ſhe tea-

cheth

cheth mee my vileneſſe by her owne, and ſends me to heauen, for what ſhe wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape be comne to the height: then he ceaſeth ſinning, and begins his torment. Whereas the repentant, in euery fit of holy ſorrowe, carries away a whole faggot from the flame, and quencheth the coales that remaine, with his teares. There is no

tormēt for the penitent; no redemption for the obstinate. Safety consisteth not in not sinning, but in repenting: neither is it sin that condemnes; but impenitence. O Lord I cannot be righteous: let me be repentant.

100

The estate of heauenly and earthly things is plainely represented to vs, by the two lights of heauen, which are appointed to rule the night and the day. Earthly things are rightly resem-

bled

bled by the moon, which being neereſt to the region of mortalitie, is euer in changes, and neuer lookes vpon vs twiſe with the ſame face, and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illuminatiõ: Heauenly things are figured by the Sun, whoſe great & glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſerie, wherein we liue here belowe. And this firme and

beau-

beautifull light is but good enough for that day of glory, which the Saints liue in. If it bee good liuing here, where our ſorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the body of the Sunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to vs here belowe; how glorious ſhall thy

ſelfe

ſelfe be to vs, when wee are aboue this Sun? This Sunne ſhal not ſhine vpward; where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt only ſhine to mee, when I am glorified) doe thou heate, inlighten, comfort me with the beames of thy preſence, till I be glorified.

Amen.

FINIS.

MEDITATIONS and VOVVES Diuine and Morall;

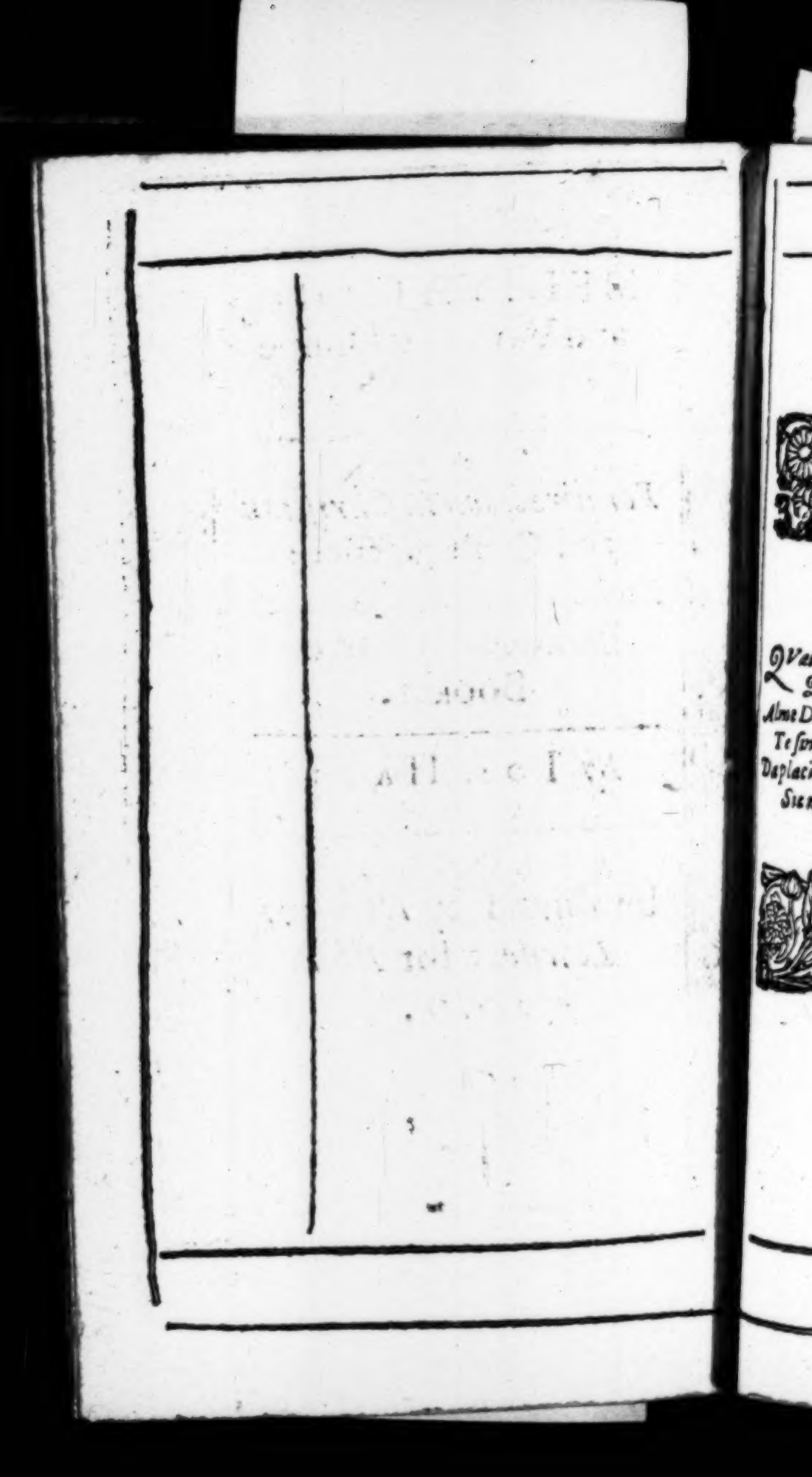
Serving
For direction in Christian and Ciuill practice:

Diuided into two Bookes.

By IOS. HALL.

AT LONDON
Imprinted by *Humfrey Lownes*, for *Iohn Porter*.

1606.



Votum Auctoris.

Quæ ego non vnus deprompsi è pectore leges,
Quæque ego vota tuli pacis honestamea,
Alme Deus (nec enim sine te voluisse iuuabit:
Te sine nil facio, nil fugio sine te.)
Deplacidè seruem, & præsta seruando quietem.
Sic mihi certa salus, sic mihi sancta quies.

TO THE RIGHT *Worſhipfull Sir* ROBERT DRVRY, Knight, my ſingular good Patron: All increaſe of true Honour and Vertue.

***

SIR, that I haue made theſe my homely Aphoriſmes publique, needes no other reaſon, but that though the world is furniſhed with other writings euen to ſacietie & ſurfet; yet of thoſe which reduce Chriſtianity to practice, there is (at leaſt) ſcarcitie

enough: wherein (yet) I muſt needs confeſſe, I had ſome eye to my ſelfe. For, hauing after a ſort vowed this auſtere courſe of iudgment and practice to my ſelfe, I thought it beſt to acquaint the world with it; that it may either witneſſe my aunſwerable proceeding, or checke mee in my ſtraying there-from. By which meanes, ſo many men as I liue amongſt, ſo many monitors I ſhal haue, which ſhal point me to my owne rules, and vpbraid mee with my aberrations. Why I haue dedicated thē to your name, cannot bee

ſtrange

ſtrãge to any, that knowes you my Patron, and mee your Paſtor. The regard of which bond, eaſily drew me on to conſider, that whereas my body, which was euer weake, began of late to languiſh more; it would be not inexpedient (at the worſt) to leaue behind me this little monument of that great reſpect, which I deſeruedly beare you. And if it ſhall pleaſe GOD to reprieue mee, vntill a longer day; yet it ſhall not repent me, to haue ſent this vnworthy ſcrowle, to waite vpon you in your neccſſarie

abſence; neither ſhal it be, I hope bootleſſe for you, to adioin theſe my mean ſpeculatiõs, vnto thoſe groũds of vertue, you haue ſo happily layd: to which if they ſhall adde but one ſcruple, it ſhall be to me ſufficient ioy, contentment, recompenſe. From your Halſted. Decemb. 4.

Your Worſhips,
humbly deuoted,

Ios. Hall.

The firſt Booke, containing a full Century of Meditations & vowes, both Diuine and Morall.

1

IN Meditation, thoſe which begin heauenly thoughts, & proſecute them not, are like thoſe, which kindle a fire vnder greene wood, and leaue it ſo ſoone as it but begins to flame: loſing the hope of a good beginning, for want of ſecõding it with a ſuitable

proceeding. When I ſet my ſelf to meditate, I wil not giue ouer, till I come to an iſſue. It hath beene ſaid by ſome, that the beginning is as much as the midſt; yea more then all: but I ſay, The ending is more thē the beginning.

2

There is nothing, but Man, that reſpecteth greatnes: Not God, not Nature, not Diſeaſe, not Death, not Iudgement. Not God: hee is no accepter of perſons. Not Nature: we ſee the ſons of Princes borne as naked, as the pooreſt; and

the poore child as faire, wel-fauored, ſtrong, witty, as the heir of Nobles. Not diſeaſe, death, iudgment: they ſicken alike, die alike, fare alike after death. There is nothing, beſides naturall men, of whom goodneſſe is not reſpected. I will honour greatneſſe in others: but for my ſelfe, I wil eſteem a dragme of goodneſſe, worth a whole world of greatneſſe.

3 As there is a fooliſh wiſedome: ſo there is a wiſe ignorance; in not prying into Gods Arke, not inquiring in-

to things not reuealed. I would fain know all that I need, and al that I may: I leaue Gods ſecrets to himſelfe. It is happy for me, that God makes me of his Court; though not of his Councell.

4

As there is no vacuitie in nature, no more is there ſpiritually. Euerie veſſell is full, if not of liquor, yet of ayre; ſo is the hart of man: though (by nature) it is empty of grace, yet it is full of hypocriſie and iniquitie. Now, as it filleth with grace, ſo it is emptied of

his

his euill qualities : as in a veſſell, ſo much water as goes in, ſo much ayre goes out. But mans heart is a narrow mouthed veſſell, and receiues grace but by drops; and therefore askes a long time to emptie and fill. Now as there bee differences in degrees, and one hart is neerer to fulnes then another: ſo the beſt veſſell is not quite full, while it is in the bodie; becauſe there are ſtil remainders of corruption. I will neither be content with that meaſure of grace I haue, nor im-

patient of Gods delay: But euery day I wil indeuour to haue one drop added to the reſt. So my laſt day ſhall fiil vp my veſſell to the brim.

5

Satan would ſee me to bee mannerly & reſonables making, as if he wold be cõtent with one halfe of the hart, wheras God challengeth all or none: as (indeed) hee hath moſt reaſon to claime all, that made all: But this is nothing, but a craftie fetch of Satan. For he knowes, that if hee haue any part, God will haue none. So

the whole falleth to his ſhare alone. My heart (whē it is both whole, & at the beſt) is but a ſtrait & vnworthy lodging for God. If it were bigger & better, I would reſerue it all for him: Sathan may looke in at my doores by a temptation; but he ſhal not haue ſo much as one chamber room ſet apart, for him to ſoiourne in.

6

I ſee, that in naturall motions, the neerer any thing comes to his end, the ſwifter it mooueth. I haue ſeene great riuers, which at their

first rising out of some hilles side, might be couered with a bushell; which, after many miles, fill a very broad channel; & drawing neere to the Sea, doe euen make a little Sea in their owne banks: So, the wind at the first rising, is a little vapour from the cranies of the earth; and passing forward about the earth, the further it goes, the more blustring and violent it waxeth. A Christians motion (after hee is regenerate) is made naturall to God-ward; and therefore the neerer hee

comes

comes to Heauen, the more zelous hee is. A good man muſt bee like the Sunne: not like *Ezechias* Sunne, that went backward; nor like *Ioſuahs* Sunne that ſtood ſtil: but Dauids Sunne, that (like a Bride-groome) comes out of his chamber; and as a Champion reioyceth to runne his race: onely herein is the difference, that when he comes to his high noon, hee declineth not Howeuer therefore, the mind (in her naturall faculties) followes the temperature of the body, yet in

theſe ſupernaturalthings ſhee quite croſſes it. For with the coldeſt complexion of age, is ioyned in thoſe that are truly religious, the feruenteſt zeale and affection to good thinges: which is therfore the more reuerenced, and better acknowledged, becauſe it can not bee aſcribed to the hot ſpirits of youth. The diuell himſelfe deuiſed that olde ſlander of early holineſſe; A yong Saint, an olde Diuell. Sometimes young Diuels haue prooued olde Saints; neuer the con-

trarie: but true Saints, in youth, doo alwayes prooue Angels in their age. I will ſtriue to bee euer good: but if I ſhould not find my ſelfe beſt at laſt, I ſhould feare I was neuer good at all.

7

Conſent harteneth ſin: which a little diſlike would haue daunted at firſt. As wee ſay, There would bee no theeues, if no receiuers: ſo would there not bee ſo many open mouthes to detract and ſlaunder, if there were not as many open

eares

eares to entertain them. If I cannot ſtoppe other men mouthes frō ſpeaking ill, I wil either open my mouth to reproue it, or elſe I will ſtop mine eares from hearing it; and let him ſee in my face, that hee hath no roome in my heart.

8

I haue oft wondered, how fiſhes can retaine their freſh taſte, and yet liue in ſalt waters; ſince I ſee that euerie other thing participates of the nature of the place, wherein it abides: ſo, the waters paſſing through

the chãnels of the earth, varie their ſauour with the veynes of ſoyle, through which they ſlide. So, brute creatures, tranſported frõ one Region to another, alter their former qualitie, & degenerate by little and little. The like danger haue I ſeene in the manners of men, conuerſing with euill companions, in corrupt places. For, beſides that it blemiſheth our reputation, and makes vs thought ill, though wee be good; it breedes in vs an inſenſible declination to ill;

and works in vs, if not an approbation, yet a leſſe diſlike of thoſe ſinnes, to which, our eares & eyes are ſo continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

9

Expectation, in a weake minde, makes an euil, greater; and a good, leſſe: but in a reſolued mind, it digeſts an euill, before it come; and makes a future good, long before, preſent. I will expect the worſt, becauſe it may come;

the beſt, becauſe I know it will come.

10

Some promiſe what they cannot doe: as Sathan to Chriſt. Some, what they could; but meane not to do: as the ſonnes of *Iacob* to the Shechemites. Some what they meant for the time; and after retrayt: as *Laban* to *Iacob*. Some, what they doe alſo giue; but vnwillingly: as *Herod*. Some, what they willingly giue; and after repent them: as *Ioſua* to the Gibeonites. So great diſtruſt is there in

man, whether from his impotencie or faithlesnes. As in other things, so in this, I see God is not like man: but what-euer hee promises, hee approoues himselfe most faithfull, both in his abilitie and performances. I will therfore euer trust God on his bare Word, euen with hope, besides hope, aboue hope, against hope; and onwards, I will relie on him for small matters of this life. For how shal I hope to trust him in impossibilities, If I may not in likelihoods? How shall

I depend on him, for raiſing my body from duſt, and ſauing my ſoule; if I miſtruſt him for a cruſt of bread, towardes my preſeruation.

11

If the World would make me his Minion, he could giue me but what he hath: and what hath he to giue? but a ſmoake of honour, a ſhadow of riches, a ſound of pleaſures, a blaſt of fame: which, when I haue had in the beſt meaſure; I may be worſe; I cannot bee better: I can liue no whit longer, no whit

merrier, no whit happier. If hee profeſſe to hate me, what can he doe, but diſgrace me in my name, impouerish mee in my ſtate, afflict me in my body? in al which, it is eaſie, not to be euer the more miſerable: I haue beene too long beguiled with the vaine ſemblances of it: Now hence-forth, accounting my ſelfe borne to a better world, I will in an holy loftineſſe bear my ſelfe as one too good to be enamoured of the beſt pleaſures, to be danted with the greateſt miſeries of this life.

I ſee

12

I see there is no man so happy, as to haue all thinges; and no man so miserable, as not to haue some. Why shoulde I looke for a better condition, then all others? If I haue somewhat, and that of the best thinges; I will in thankefulnes enioy them, and want the rest with contentment.

13

Cõstraint makes an easie thing toylesom; whereas again, loue makes the greatest toyle, pleasant. How many miles do we

ride and runne, to ſee one ſilly beaſt followe another, with pleaſure! which, if we were commanded to meaſure, vpon the charge of a Superiour, we ſhould complaine of wearineſſe. I ſee the folly of the moſt men; that make their liues miſerable, and their actions tedious, for want of loue to that, they muſt doe: I will firſt labour to ſettle in my heart a good affection to heauenly thinges; ſo Lord, thy yoake ſhall be eaſie, and thy burden light.

I am

14

I am a ſtranger euen at home: therfore, if the dogs of the world barke at me, I neither care, nor wonder.

15

It is the greateſt madneſſe in the world, to bee an hypocrite in religious profeſſion: Men hate thee, becauſe thou art a Chriſtian, ſo much as in appearance. God hates thee double, becauſe thou art but in appearance: ſo, while thou haſt the hatred of both, thou haſt no comfort in thy ſelfe. Yet if thou wilt not

bee good, as thou ſeemeſt; I hold it better to ſeeme ill as thou art. An open wicked man doeth much hurt with notorious ſinnes: but an hypocrite doeth at laſt more ſhame goodneſſe, by ſeeming good. I had rather bee an open wicked man, then an hypocrite: but I had rather bee no man, then either of them.

16

When I caſt downe mine eyes vppon my wants, vpon my ſinnes, vpon my miſeries, mee thinkes no man ſhould

bee woorſe, no man ſo ill as I; my meanes ſo many, ſo force-able, and almoſt violent; my progreſſe ſo ſmall, and inſenſible; my corruptions ſo ſtrong; my infirmities ſo frequent, and remedyleſſe; my body ſo vnaunſwerable to my minde. But when I looke vp to the bleſſinges that GOD hath enriched me withall, mee thinkes I ſhould ſoone bee induced to thinke none more happie then my ſelfe: God is my friend, and my Father: the worlde not

my Maſter, but my ſlaue: I haue friends, not many; but ſo tried, that I dare truſt them: An eſtate not ſuperfluous, not needie; yet neerer to defect, then abundance: A calling, if deſpiſed of men, yet honourable with God: A body not ſo ſtrong, as to admit ſecuritie (but often checking mee in occaſion of pleaſure) nor yet ſo weake, as to afflict me continually: A mind not ſo furniſhed with knowledge, that I may boaſt of it; nor yet ſo naked, that I ſhould deſpaire of obtaining it: My miſe-

ries afford me ioy, mine enemies aduantage; my account is caſt vp for another world. And, if thou thinke, I haue ſayd too much good of my ſelfe, either I am thus, or I would be.

17

The wordlings life is (of all other) moſt diſcō-fortable. For, that, which is his God, doth not alway fauour him: that which ſhould bee, neuer.

18

There are three meſſengers of death; Calu-

70

A mans beſt monument is his vertuous actions. Fooliſh is the hope of immortalitie, and future praiſe, by the coſt of ſenſeleſſe ſtone[F]; when the paſſenger ſhall onely ſay, Here lies a faire ſtone and a filthie carcaſſe. That onely can report thee rich: but, for other prayſes, thy ſelfe muſt build thy own monument, aliue; and write thy owne Epitaph in honeſt and honorable actions. Which are ſo much more noble, then the other, as liuing men are

better

better then dead ſtones: Nay, I know not if the other bee not the way to worke a perpetuall ſucceſſion of infamie; whiles the cenſorious Reader, vpon occaſion thereof, ſhall comment vpon thy bad life: Whereas, in this, euerie mans heart is a Toombe, and euerie mans tongue writeth an Epitaph vppon the well behaued. Either I will procure mee ſuch a Monument, to bee remembred by: or elſe it is better to bee inglorious, then infamous.

71

The baſeſt thinges are euer moſt plentifull. Hiſtory and experience tell vs, that ſome kinde of Mouſe breedeth 120. yong ones in one neaſt: whereas the Lyon, or Elephant beareth but one at once. I haue euer found, The leaſt wit yeeldeth the moſt words. It is both the ſureſt and wiſeſt way, to Speake little, and thinke more.

72

An euill man is clay to God; waxe to the diuell. God may ſtampe him into powder, or

temper

temper him anew: but none of his meanes can melt him. Contrariwise, a good man is GODS waxe; and Sathans clay: he relents at euery looke of God; but is not stirred at any temptation. I had rather bow, then breake, to God: but, for Sathan, or the world, I had rather be broken in pieces with their violence, then suffer my selfe to bee bowed vnto their obedience.

73

It is an easie matter for a man to be careleſſe of himselfe: & yet much

easier

easier to bee enamoured of himselfe. For, if he be a Christian; whiles hee contemneth the World perfectly, it is hard for him to reserue a competent measure of loue to himselfe: If a worldling, it is not possible but he must ouer-loue himselfe. I will striue for the meane of both; and so hate the World, that I may care for my self: and so care for my selfe, that I be not in loue with the world.

74

I will hate popular-

tie

tie and oſtentation (as euer daungerous : but moſt of all in Gods buſineſſe) which whoſo affect, doe as ill ſpokeſmen; who, when they are ſent to wooe for GOD, ſpeake for themſelues. I know how dangerous it is to haue God my riuall.

75

Earth affords no ſound contentment. For, what is there vnder Heauen not troubleſome, beſides that which is called pleaſure? and, that, in

the end, I finde moſt irkſome of all other.

76

God is euer with me, euer before me. I know, hee cannot but ouer-ſee me alwayes; though my eyes bee held that I ſee him not: yea, he is ſtill within mee; though I feele him not: neither is there any moment, that I can liue without God. Why doe I not, therefore, alwayes liue with him? Why do I not account all houres loſt, wherin I inioy him not?

77

There is no man ſo

happy

happie as the Christian. When hee lookes vp into Heauen, he thinkes, That is my home: the God that made it, and owes it, is my Father: The angels, more glorious in nature then my selfe, are my attendants: mine enemies are my vassals. Yea those things, which are the terriblest of all to the wicked, are most pleasant to him. When hee heares God thunder aboue his head, hee thinkes, This is the voyce of my Father. When hee remembreth the Tribunall of the last

iudgement, he thinkes, It is my Sauiour that sits in it : when death, he esteemes it but as the Angel set before Paradise ; which with one blowe admittes him to eternall ioy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the Worlde, woorth enuying, but a Christian.

78

As Man is a little World : so euery Christian is a little Church, within himselfe. As the

Church,

Church, therefore, is ſometimes in the wane, through perſecution; other times, in her full glory and brightneſſe: So let mee expect my ſelfe ſometimes drouping vnder Temtations, and ſadly hanging down the head, for the want of the feeling of GODS preſence; at other times carried with the full ſayle of a reſolute aſſurance to Heauen: Knowing, that as it is a Church at the weakeſt ſtay; ſo ſhall I, in my greateſt deiection, hold the childe of God.

79

Tentations, on the right hand, are more perillous, then those on the left; and destroy a thousand, to the others tenne: as the Sunne, more vsually, causeth the trauailer to cast off his cloak, then the wind. For; those on the left hand miscarrie men but two wayes: to distrust; and denyall of God: more rare sinnes: but the other, to all the rest, wherewith mens liues are so commonly defiled. The spirit of Christians is like the English leat, whereof we

reade,

reade, that it is fired with water, quenched with oyle. And these two, prosperity and aduersity, are like heate and colde: the one gathers the powers of the soule together, and makes them abler to resist, by vniting them: the other diffuses them; and, by such separatiõ, makes them easier to conquer. I hold it, therefore as praise-worthy with God, for a man to contemne a profered honour, or pleasure, for conscience sake; as, on the racke, not to deny his profession. When these

are offered, I wil not nibble at the bayte ; that I be not taken with the hooke.

80

GOD is Lord of my body alſo: and therefore challengeth as well reuerent geſture, as inward deuotion. I will euer, in my prayers, either ſtand, as a ſeruant, before my Maſter ; or kneele, as a Subiect, to my Prince.

81

I haue not beene in others breaſts : but, for my owne part, I neuer taſted of ought, that might deſerue the name

of pleaſure. And if I could, yet a thouſand pleaſures cannot counteruaile one torment: becauſe the one may be exquiſite; the other not without compoſition. And, if not one torment, much leſſe a thouſand. And if not for a moment, much leſſe for eternitie. And if not the torment of a part, much leſſe of the whole. For, if the paine but of a tooth be ſo intolerable, what ſhal the racking of the whole body be? And, if of the body; what ſhall that be, which is primarily of

the ſoule ? If there be pleaſures that I heare not of, I will be wary of buying them ſo ouer-deare.

82

As hypocriſie is a cõmon counterfait of all vertues : ſo there is no ſpeciall vertue, which is not (to the very life of it) ſeemingly reſembled, by ſome ſpeciall vice. So, deuotion is counterfaited by ſuperſtition ; good thriſt, by niggardlineſſe ; charitie, with vaine-glorious pride. For, as charitie is bountious to the poore ; ſo is vaine glorie to the wealthy : as cha-

rity ſuſtains all, for truths ſo pride for a vain praiſe: both of them make a man courteous and affable. So the ſubſtance of euery vertue is in the hart: which, ſince it hath not a window made into it, by the Creator of it, (but is reſerued vnder locke & key for his owne view) I will iudge onely by appearance. I had rather wrong my ſelfe, by credulity; then others, by vniuſt cenſures and ſuſpicions.

83

Euery man hath a kingdome, within him-

ſelfe: Reaſon, as the Princeſſe, dwels in the higheſt and inwardeſt room: The ſenſes are the Gard, and attendants on the Court; without whoſe ayde, nothing is admitted into the Preſence: The ſupreame faculties (as wil, memory &c.) are the Peeres: The outward parts, and inward affections, are the Commons: Violent Paſſions are as Rebels, to diſturbe the common peace. I would not bee a Stoicke, to haue no Paſſions: for that were to ouerthrowe this inward gouernmẽt,

God

God hath erected in me; but a Christian, to order those I haue. And, for that I see, that as (in commotions) one mutinous person drawes on more; so in passions, that one makes way for the extremitie of another (as, excesse of loue causeth excesse of griefe, vpon the losse of what we loued): I wil doe as wise Princes vse, to those they misdoubt for faction; so hold them downe, and keepe them bare, that their verie impotencie & remisnesse shall affoorde me securitie.

84

I looke vpon the things of this life, as an owner; as a ſtranger: As an owner, in their right; as a ſtranger, in their vſe. I ſee that owning is but a conceit, beſides vſing: I can vſe (as I lawfully may) other mens commodities as my owne; walke in their woods, looke on their faire houſes, with as much pleaſure as my owne: yet againe, I will vſe my owne, as if it were anothers; knowing that though I hold them by right, yet it is onely by Tenure at will.

There

85

There is none like to *Luthers* three Maiſters; Praier, Tentation, Meditation. Tentation ſtirres vp holy meditation: meditation prepares to praier: and prayer makes profit of Tentation; and fetcheth al diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinitie; of theſe onely, the practiſe. Other Maiſters teach me, by rote, to ſpeake Parrat-like of heauenly things; theſe alone, with feeling and vnderſtanding.

86

Expectatiõ is the greateſt enemie both of doing well, & good acceptance of what is done. I hold it the part of a wiſe man, to endeuour rather that Fame may followe him, then go before him.

87

I ſee a number, which, with *Shimei*, whiles they ſeek their ſeruant, which is riches, loſe their ſouls: No worldly thing ſhall draw mee without the gates, within which God hath confined me.

88

It is an hard thing for

a man to find wearineſſe in pleaſure, while it laſteth; or contentment in paine, while he is vnder it. After both (indeed) it is eaſie: yet both of theſe muſt be found in both; or elſe we ſhall be drunken with pleaſures, and ouerwhelmed with ſorrow. As thoſe, therefore, which ſhould eate ſome diſh, ouer-deliciouſly ſweet, do allay it with tart ſauce; that they may not be cloied: & thoſe that are to receiue bitter pils (that they may not be annoyed with their vnpleaſing taſte) roule thē in ſugar:

So, in all pleaſures, it is beſt to labour, not how to make them moſt delightful; but how to moderate them frō exceſſe: and, in all ſorowes, ſo to ſettle our heartes in true grounds of cōmfort, that wee may not care ſo much for being bemoned of others, as how to be moſt contented in our ſelues.

89

In wayes, we ſee Trauailers chooſe not the faireſt and greeneſt; if it be either croſſe or contrary: but the neereſt; though miry & vneuen:

ſo

ſo, in opinions, let me follow not the plauſibleſt; but the trueſt, though more perplexed.

90

Chriſtian ſocietie is like a bundle of ſtickes layd together, whereof one kindles another. Solitary men haue feweſt prouocations to euil; but againe feweſt incitations to good. So much, as doing good is better then not doing euill, will I account chriſtian good fellowſhip better then an Eremitiſh & melancholike ſolitarineſſe.

91 I had rather confeſſe my ignorance, then falſely profeſſe knowledge. It is no ſhame, not to know all thinges: but it is a iuſt ſhame, to ouer-reach in any thing.

92

Sodaine extreamity is a notable triall of faith, or any other diſpoſition of the ſoule. For, as, in a ſodaine feare, the bloud gathers to the heart, for guarding of that part which is principal: ſo the powers of the ſoule cõbine thẽſelues in an hard exigent, that they may be eaſily iudged of. The

faith-

faithfull (more ſodainly then any caſualty) can lift vp his heart to his ſtay in Heauen: Whereas the worldling ſtandes amazed, and diſtraught with the euill; becauſe he hath no refuge to fly vnto. For not being acquainted with God in his peace, how ſhould he but haue him to ſeek in his extreamitie? When therefore ſome ſodain ſtitch girds me in the ſide, like to be the meſſenger of death; or whē the ſword of my enemy, in an vnexpected aſſault, threatēs my body; I will ſeriouſly note how

I am affected: ſo the ſodaineſt euill, as it ſhall not come vnlooked for, ſhall not goe away vnthought of. If I finde my ſelfe couragious, & heauēly minded. I wil reioice in the trueth of Gods grace in mee; knowing that one dragme of tryed faith, is woorth a whole pound of ſpeculatiue; and that which once ſtood by mee, will neuer faile me: If deiected, and hartleſſe, herein I wil acknowledge cauſe of humiliation; and, with all care and earneſtneſſe, ſeeke to ſtore my ſelfe a-

gainſt the daungers following.

93

The rules of ciuill policy may well be applied to the minde. As therefore for a Prince, that he may haue good ſucceſſe againſt either rebels or forraine enemies, it is a ſure axiome, *Diuide* and rule; but when he is once ſeated in the throne ouer loyall Subiects, *Vnite* and rule: ſo, in the regiment of the ſoule, there muſt be variance ſet in the iudgement, and the conſcience, and affections; that that which is

amiſſe

amisse may be subdued: but, when all partes are brought to order, it is the only course to maintaine their peace; that, all seeking to establish and helpe each other, the whole may prosper. Alwayes to be at warre, is desperate: alwayes at peace, secure, and ouer-Epicure-like. I doe account a secure peace, a iust occasion of this ciuill dissension, in my selfe; and a true Christian peace, the ende of all my secret warres: which when I haue atchieued, I shall reigne

with comfort; and neuer will be quiet, till I haue atchieued it.

94

I brought ſinne enough with me into the world to repent of, all my life; though I ſhould neuer actually ſinne: and ſinne enough actuallie, euery day, to ſorrow for; though I had brought none with me into the worlde: but, laying both together, my time is rather too ſhort for my repentance. It were madneſſe in me, to ſpend my ſhort life in iollitie and

plea-

pleasures, wherof I haue so small occasion; and neglect the opportunitie of my so iust sorrowe: especially since before I came into the World, I sinned; after I am gone out of the Worlde, the contagion of my sinne past, shall adde to the guilt of it: yet, in both these states, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecouerable.

95

Ambition is torment enough, for an enemie.

For it affordes as much diſcontentment in enioi-ing, as in want; making men like poyſoned Rats: which, when they haue taſted of their bane, cannot reſt tell they drinke; and then can much leſſe reſt, till their death. It is better for mee to liue in the wiſe mens ſtocks, in a contented want; then in a fooles paradiſe, to vexe my ſelfe with wilfull vnquietnes.

96

It is not poſſible, but a conceited man muſt be a foole. For, that ouerweening opinion, hee

hath of himſelfe, excludes all opportunitie of purchaſing knowledge. Let a veſſell bee once full of neuer ſo baſe liquor, it will not giue roome to the coſtlieſt; but ſpilles, beſide, whatſoeuer is infuſed. The proude man, though he be emptie of good ſubſtance, yet he is full of conceite. Many men had proued wiſe, if they had not ſo thought themſelues. I am emptie enough, to receiue knowledge enough. Let mee thinke my ſelfe but ſo bare as I am; and more I neede not. O Lord,

doo

doo thou teach me how little, how nothing I haue: and giue mee no more, thē I know I want.

97

Euerie man hath his turne of ſorrow: whereby (ſome more, ſomeleſſe) all men are in their times miſerable. I neuer yet could meete with the man, that complayned not of ſomewhat. Before ſorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as ſtill expecting his returne.

98

There be three things that follow an iniurie, ſo far as it concerneth our ſelues; (for, as the offence toucheth GOD, it is aboue our reach) reuenge, cenſure, ſatisfaction: which muſt bee remitted of the mercifull man. Yet not all, at all times: but reuenge alwaies (leauing it to him that can, and will doo it; cenſure oft times; ſatisfaction ſometimes. Hee that deceiues me oft, though I muſt for giue him; yet charitie bindes mee not, not to cenſure

him

him for vntruſtie: & he, that hath endammaged me much, cannot plead breach of charitie, in my ſeeking his reſtitution. I will ſo remit wrongs, as I may not encourage others to offer them: and ſo retaine them, as I may not induce God to retaine mine to him.

99

Garments, that haue once one rent in them, are ſubiect to bee torne on euerie nayle, and euerie brier; and glaſſes, that are once crackt, are ſoon broken: ſuch is a mans good name, once tainted

with iuſt reproche. Next to the approbation of God, and the teſtimonie of mine owne conſcience, I will ſeeke for a good reputation with men: not, by cloſe carriage, concealing faultes; that they may not bee knowne, to my ſhame: but auoyding all vices; that I may not deſerue it. The efficacie of the agēt, is in the patient well diſpoſed. It is hard for mee euer to doe good, vnleſſe I be reputed good.

100

Many vegetable, and many brute creatures ex-

ceed

ceede man in length of age. Which hath opened the mouthes of heathen Philoſophers, to accuſe nature, as a ſtep-mother to man; who hath giuen him the leaſt time to liue, that only could make vſe of his time in getting knowledge. But heerein religion doth moſt magnifie God, in his wiſdom and iuſtice; teaching vs, that other creatures liue long, and periſh to nothing: only man recompēſes the ſhortnes of his life, with eternity after it; that the ſooner he dyes wel, the ſooner he comes

perfection of knowledge (which he might in vain ſeeke below): the ſooner he dyes ill, the leſſe hurt hee doth with his knowledge. There is great reaſon then, why man ſhould liue long; greater, why he ſhould die early. I will neuer blame God, for making me too ſoone happie; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection: *Come Lord Ieſus, come quickely.*

THE SECOND BOOKE OF Meditations and *Vowes*,

DIVINE AND *MORALL.*

AT LONDON
Imprinted by *Humfrey Lownes*, for *Iohn Porter.*
1606.

TO THE RIGHT Vertuous and Worſhipfull Lady, the Lady Drury, all encreaſe of Grace.

MAdame, I knowe your Chriſtian ingenuitie ſuch, that you wil not grudge others the communication of this your priuate right: which yet I durſt not haue preſumed to aduenture, if I feared that either the benefit of it would be leſſe, or the acceptation. Now it ſhall

be

be no lesse yours: only it shal be more knowen to be yours. Vouchsafe therfore to take part, with your worthy husband, of these my simple Meditations. And if your long and gratious experience haue written you a larger volume of wholesome lawes, and better informed you by precepts fetcht from your own feeling, then I can hope for, by my bare speculation: yet where these my not vnlikely rules shall accorde with yours, let your redoubled assent allow them; & they confirme it. I made them not for the eye; but

for the heart: neither do I commend them to your reading; but your practice: wherein also it shall not be enough that you are a meere & ordinary agẽt, but that you be a patterne propounded vnto others imitation. So shall your vertuous and holy progresse, besides your owne peace and happinesse, bee my crowne, and reioycing, in the day of your common appearance. Halsted. Decemb. 4.

Your L. humbly
deuoted,

Ios. Hall.

MEDITATIONS
And Vowes.

I

A Man, vnder Gods affliction, is like a bird in a net; the more hee striueth, the more hee is intangled. Gods decree cannot bee eluded with impatience. What I cannot auoyde, I will learne to beare.

2

I finde, that all worldly things require a long labour, in getting; and affoord a ſhort pleaſure, in enioying them. I will not care much, for what I haue; nothing, for what I haue not.

3

I ſee naturall bodies forſake their owne place & condition, for the preſeruation of the whole: but, of all other creatures, man; and, of all other men, Chriſtians haue the leaſt intereſt in themſelues, and willinge, as giuen to others, lent on-

ly

ly to my ſelfe.

4

That which is ſaide of the Elephant, that, being guiltie to his deformitie, he cannot abide to looke on his owne face in the water (but ſeeks for troubled and muddie channels) we ſee well moralized; in men of euill conſcience: who know their ſoules are ſo filthie, that they dare not ſo much as view them; but ſhift off all checkes of their former iniquitie, with vaine excuſes of good fellowſhip. Whence it is, that euerie ſmal reprehenſion